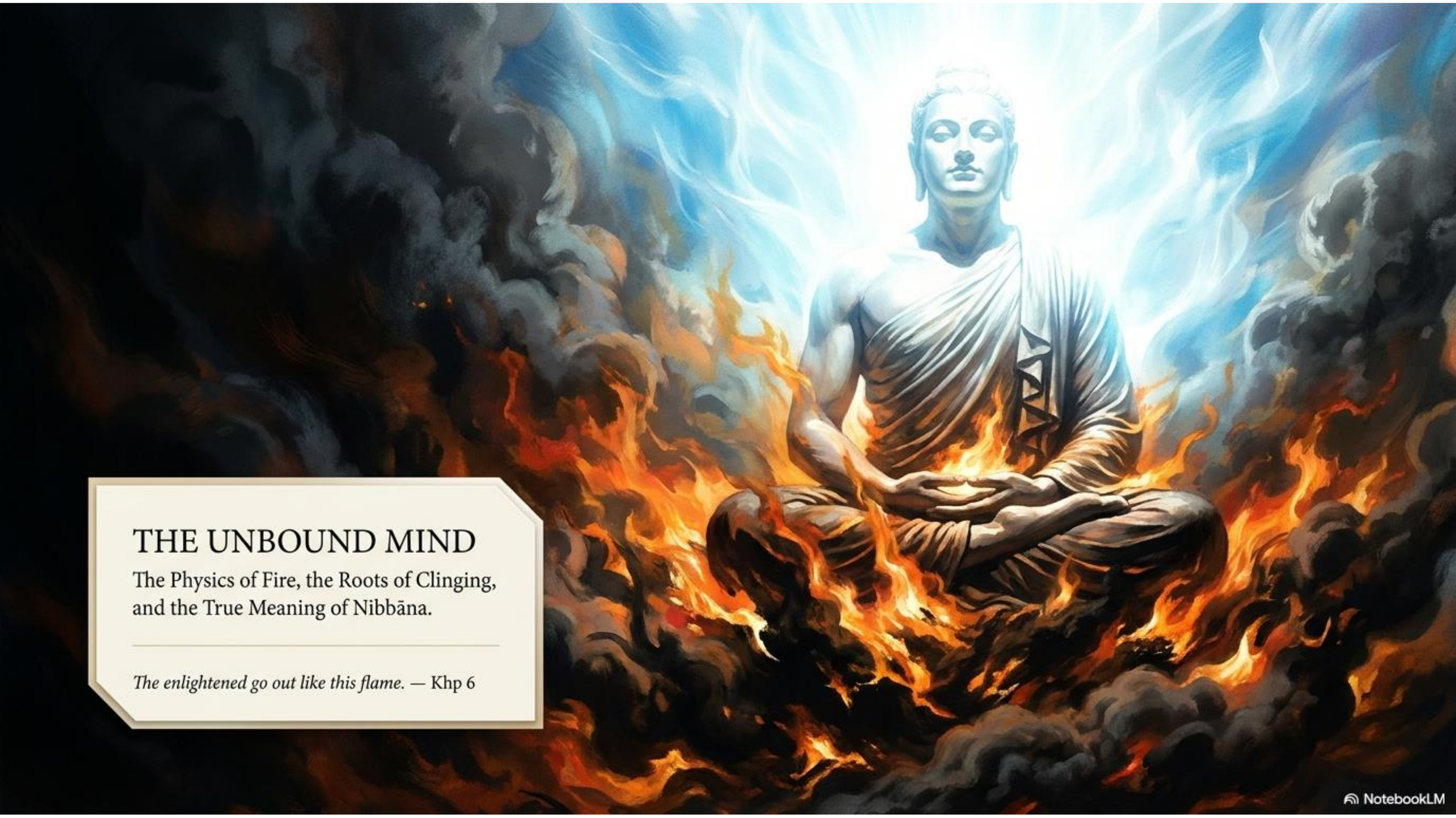

THE UNBOUND MIND
The Physics of Fire, the Roots of Clinging, and the True Meaning of Nibbāna.
The enlightened go out like this flame. — Khp 6
NotebookLM

www.dhammatalks.org/books/MindLikeFire/

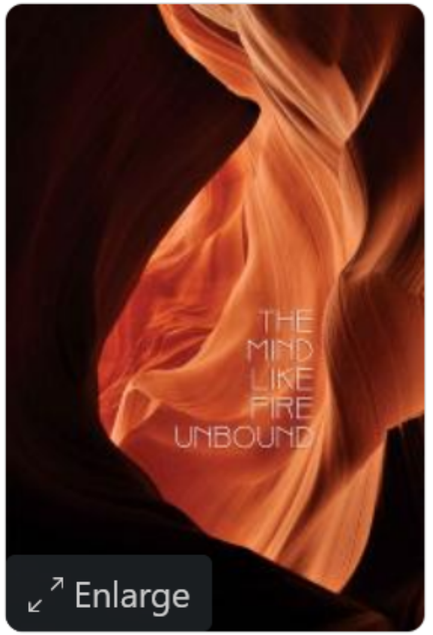
wada - Google Docs | Asalha - YouTube | The Mind Like Fire Un... | The Buddha Smiles

The Mind Like Fire Unbound

An Image in the Early Buddhist Discourses

Thanissaro Bhikkhu

Published in 1993 • Revised June 5, 2024



Western Buddhists have traditionally understood the Buddha's metaphor of *nibbana* (Sanskrit: *nirvana*) as "extinguishing" or "extinction". This book, which includes an essay and readings from the Pali Canon, examines the ancient Indian understanding of the physical workings of fire in order to understand the Buddha's metaphor of nibbana in its original context.

The Realm of Fabrication is Aflame

"As he surveyed the world with the eye of an Awakened One, he saw living beings burning with the many fevers and *aflame* with the many fires..." (Ud 3:10)

[Category 1]
The Senses
(Eye, Ear, Nose, Tongue, Body, Intellect)

[Category 2]
The Objects
(Forms, Sounds, Aromas, Flavors, Tactile Sensations, Ideas)

[Category 3]
The Experience
(Consciousness & Contact)

Aflame

The sensory world is burning with birth, aging, death, and distress. (SN 35:28)

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The Three Fires of Mortal Existence

"Not understanding these fires, people—fond of self-identity—unreleased from the shackles of death, swell the ranks of hell."
(Iti 93)

PASSION
(Smitten with sensuality)

AVERSION
(Driven by malevolence)

DELUSION
(Ignorant of the Dhamma)

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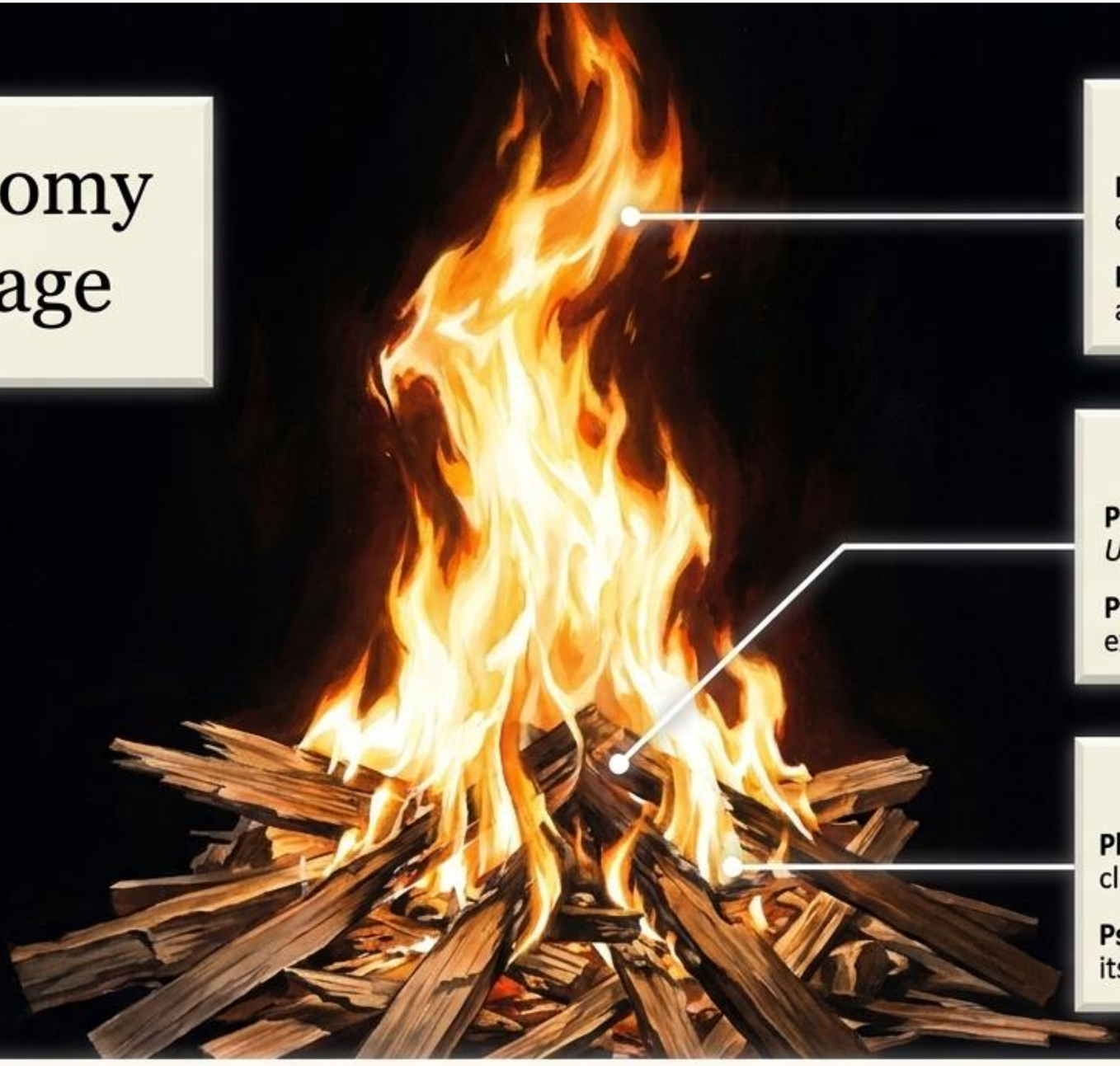
The Anatomy of Bondage



Agitation

Physics: Fire is caused by the excitation of the heat property.

Psychology: The mind is restless and inflamed.

Dependency

Physics: Fire cannot exist without *Upādāna* (sustenance/fuel).

Psychology: The mind relies on external sensory input for survival.

Entrapment

Physics: A burning fire is bound and clinging to its fuel.

Psychology: The mind is trapped by its own desires.

In early Buddhist thought, a burning fire is in a state of slavery. It is chained to the fuel it consumes.

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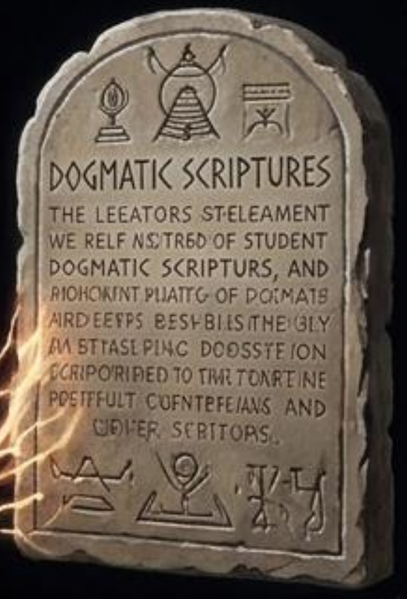
The Four Forms of Fuel (*Upādāna*)

Sensuality

The passion and desire for physical and emotional gratification.

Views

Clinging to opinions, dogmas, and rigid worldviews.



Habits & Practices

The belief that routine or ritual alone provides salvation.

Doctrines of the Self

The ultimate anchor: the illusion of 'I' and 'Mine'.

Upādāna translates literally as both 'sustenance' and 'clinging'. The mind's passion for these four things is the fuel that keeps it bound.

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The Misunderstood Metaphor

The Modern Western View	The Ancient Vedic/Buddhist View
The Nature of Fire	
A chemical process consuming matter.	An immortal element, trapped only when burning.
When Extinguished	
It ceases to exist entirely (Annihilation).	It returns to a latent, diffuse, hidden state.
Implication for Nibbāna	
Ultimate extinction and non-existence.	Eternal freedom and boundless release from constraints.

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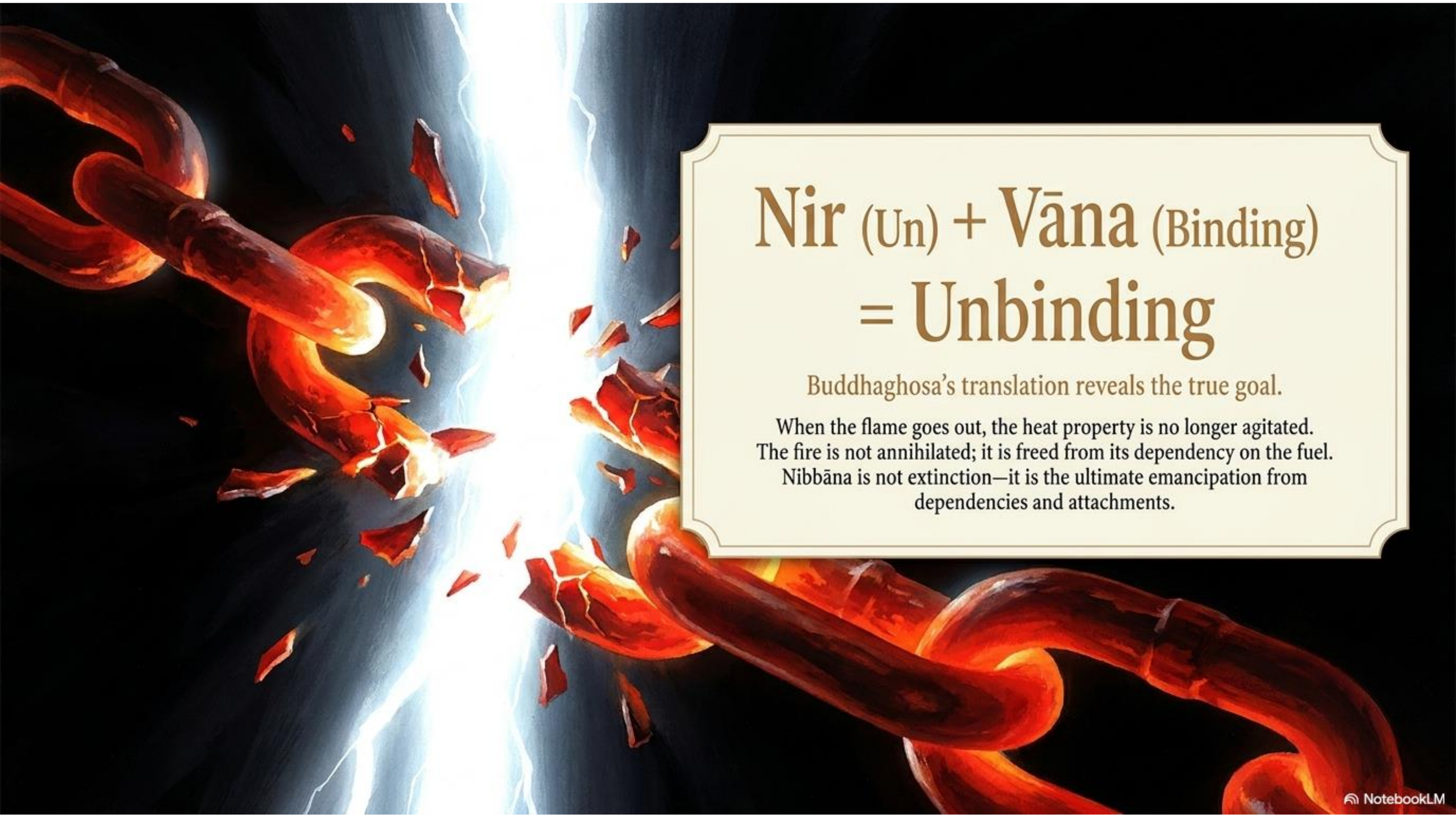
Nir (Un) + Vāna (Binding)
= Unbinding
Buddhaghosa's translation reveals the true goal.
When the flame goes out, the heat property is no longer agitated.
The fire is not annihilated; it is freed from its dependency on the fuel.
Nibbāna is not extinction—it is the ultimate emancipation from
dependencies and attachments.
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The Arsenal of Liberation
Virtue
Provides joy and freedom from remorse. Forms the stable foundation necessary to calm the agitated mind.
Concentration
Creates internal pleasure, rapture, and equanimity independent of sensual objects. Provides an alternative to the fire's worldly fuel.
Discernment
The blade that finally cuts the clinging. It functions by observing the origin, allure, and drawbacks of desire, allowing the mind to let go.
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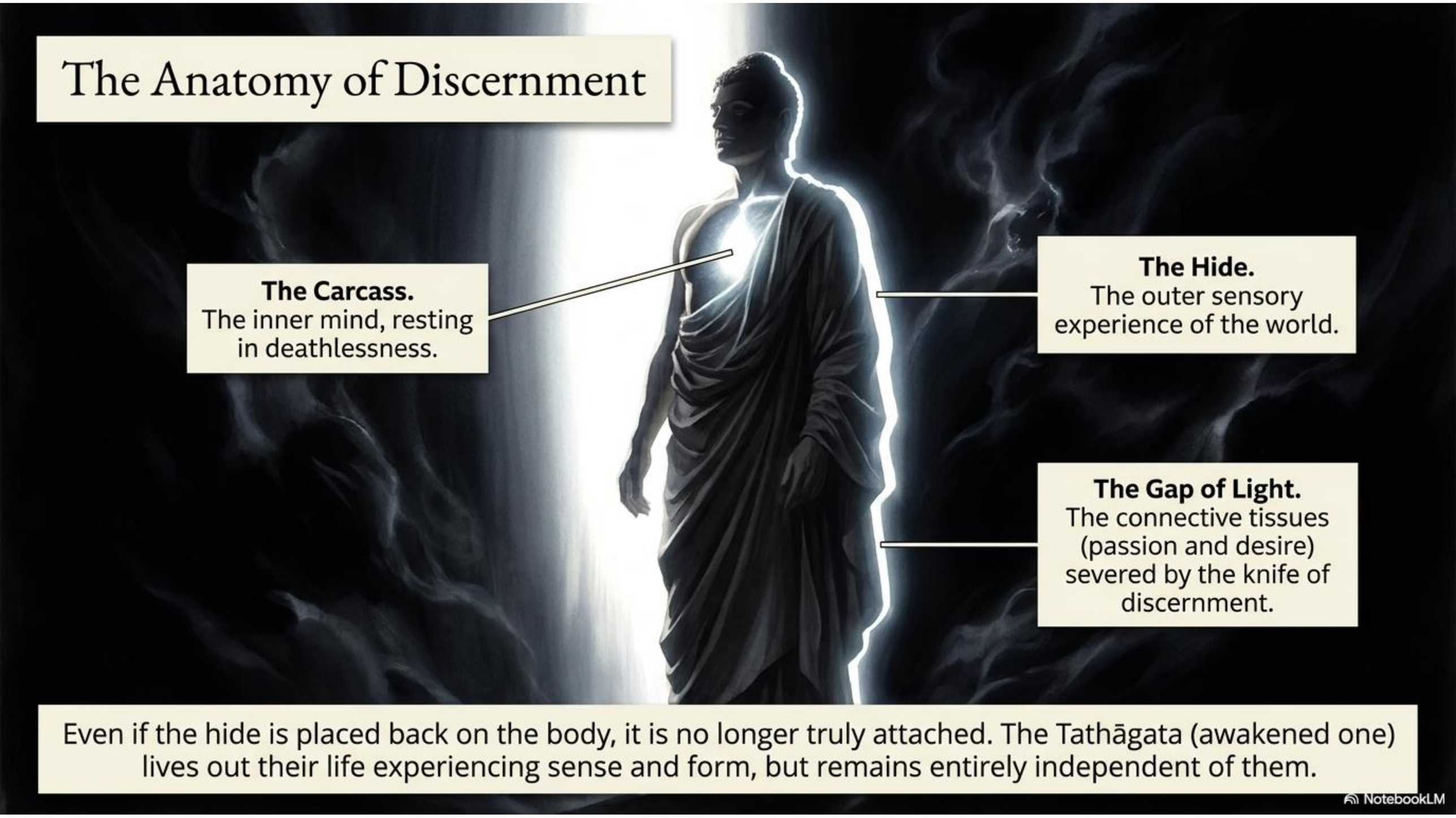
The Anatomy of Discernment



The Carcass.
The inner mind, resting in deathlessness.

The Hide.
The outer sensory experience of the world.

The Gap of Light.
The connective tissues (passion and desire) severed by the knife of discernment.

Even if the hide is placed back on the body, it is no longer truly attached. The Tathāgata (awakened one) lives out their life experiencing sense and form, but remains entirely independent of them.

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Nibbāna in the Present Life

Sa-upādisesa Nibbāna
(Nibbāna with fuel remaining).

The fires of passion, aversion, and delusion are fully extinguished.

The body and senses remain alive, experiencing pleasure and pain, but the mind no longer clings to them.

The mind dwells with unrestricted awareness. The embers are warm, but the conflagration is over.

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The Flame Unbound

An-upādisesa Nibbāna
(Nibbāna without fuel remaining).

Death as experienced by a Tathāgata is described simply: 'All this, no longer being relished, grows cold right here.'

The Placeless Fire

"Just as a diffuse fire goes to no specific place (east, west, north, or south), notions of existing, not existing, both, or neither cannot apply to the Tathāgata. They are totally free from the basic limitations that make up the describable universe.'

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The Taste of Release

Agitation → Equanimity → Dependency → Independence → Entrapment → The Unbound Mind

"Just as the great ocean has but one taste, the taste of salt, even so does this **doctrine & discipline** have but one taste: the taste of release." (AN 8:19)

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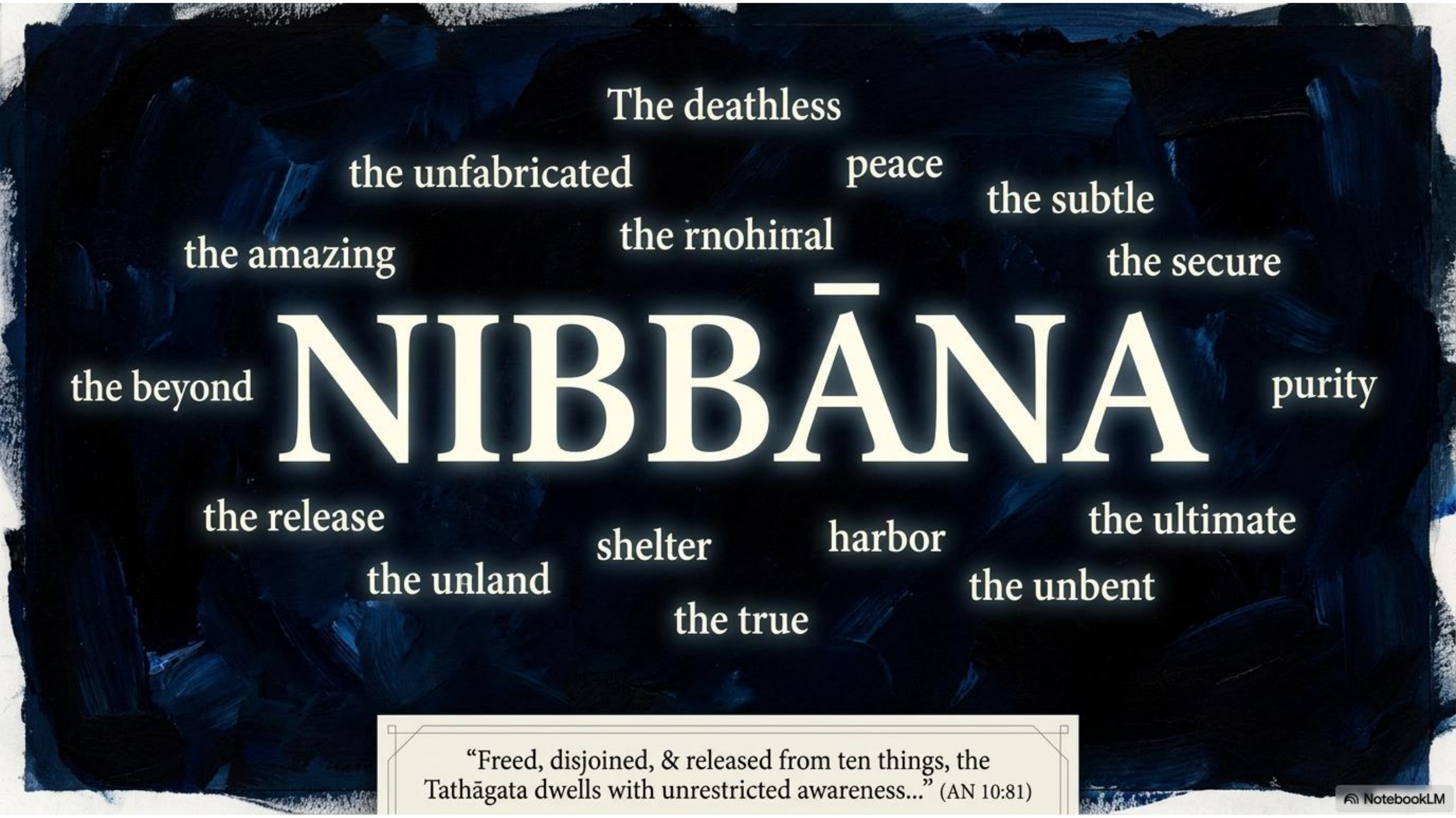

"Freed, disjoined, & released from ten things, the Tathāgata dwells with unrestricted awareness..." (AN 10:81)

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රාගය, ද්වේශය, මෝහය යන ගිනි දැල් වලින් මේ සියල්ල දැවෙයි.

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නිවන් දැකීම යනු විනාශ වීම නොවේ

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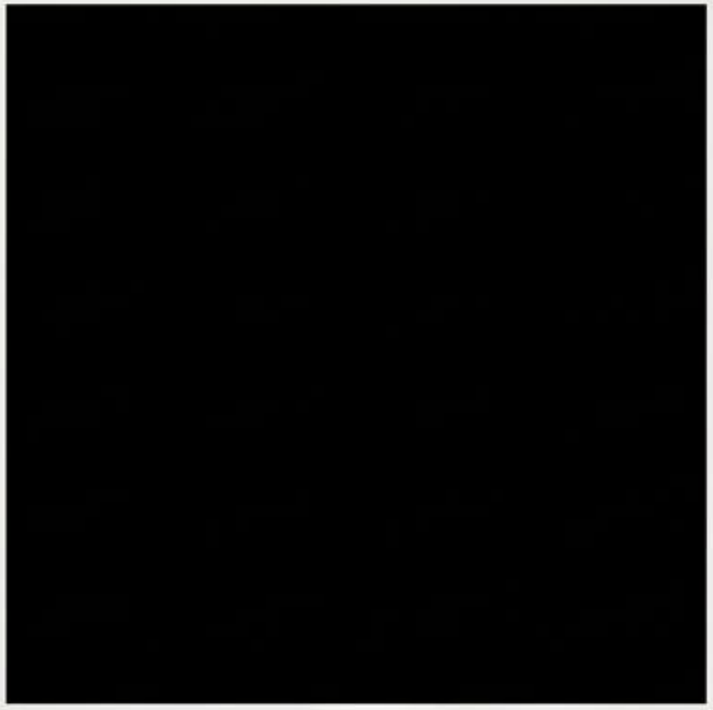

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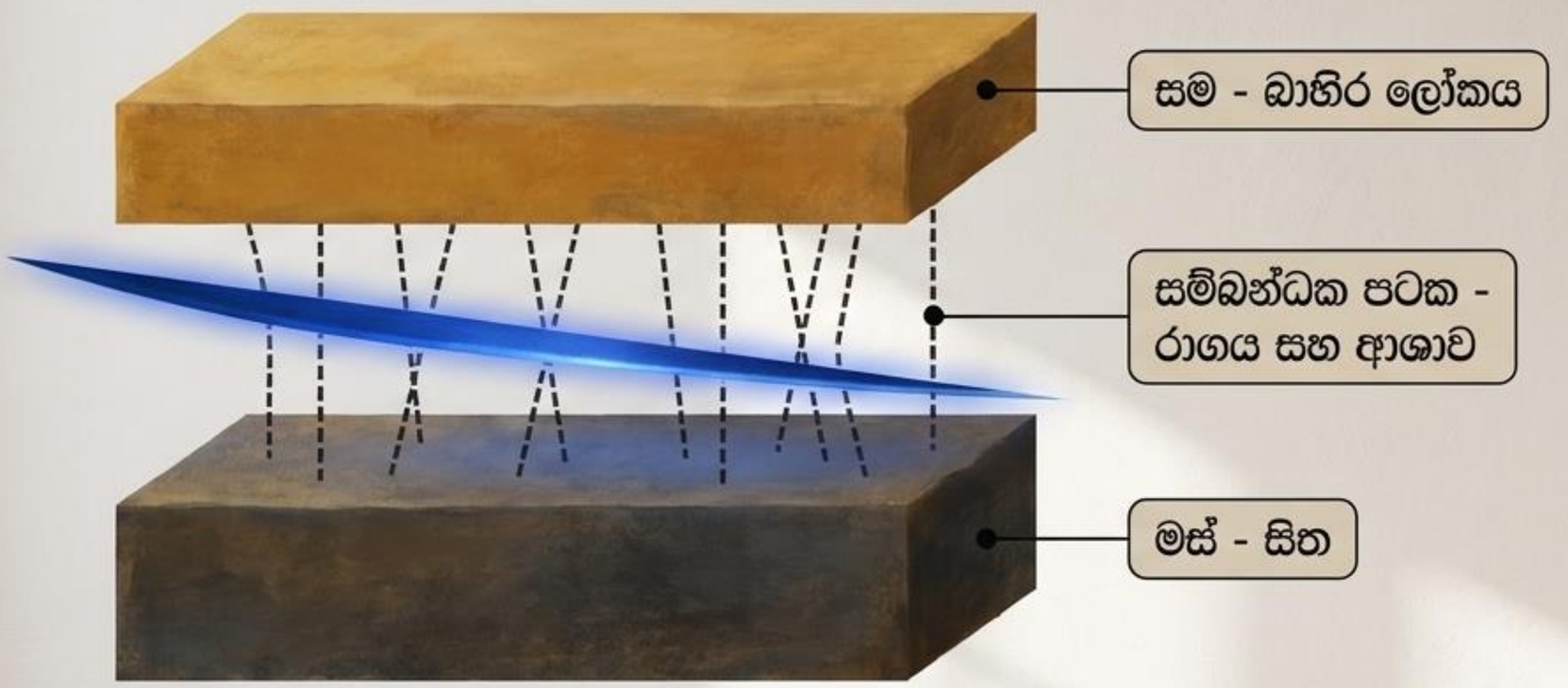

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අනුපාදිසේස නිබ්බාන - පරිනිර්වාණයෙන් පසු තත්වය.

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වර්තමාන ජීවිතයේ නිවන

> නිදහස් වූ, වෙන් වූ, මිදුණු තථාගතයන් වහන්සේ සීමා රහිත අවබෝධයෙන් යුතුව වාසය කරති.

ජලයේ ඉපදී ජලයෙන් ඉහළට නැඟුණු නෙළුමක් මෙනි. ජීවත් වන නමුත් ලෝකයෙන් ස්වාධීන වේ.

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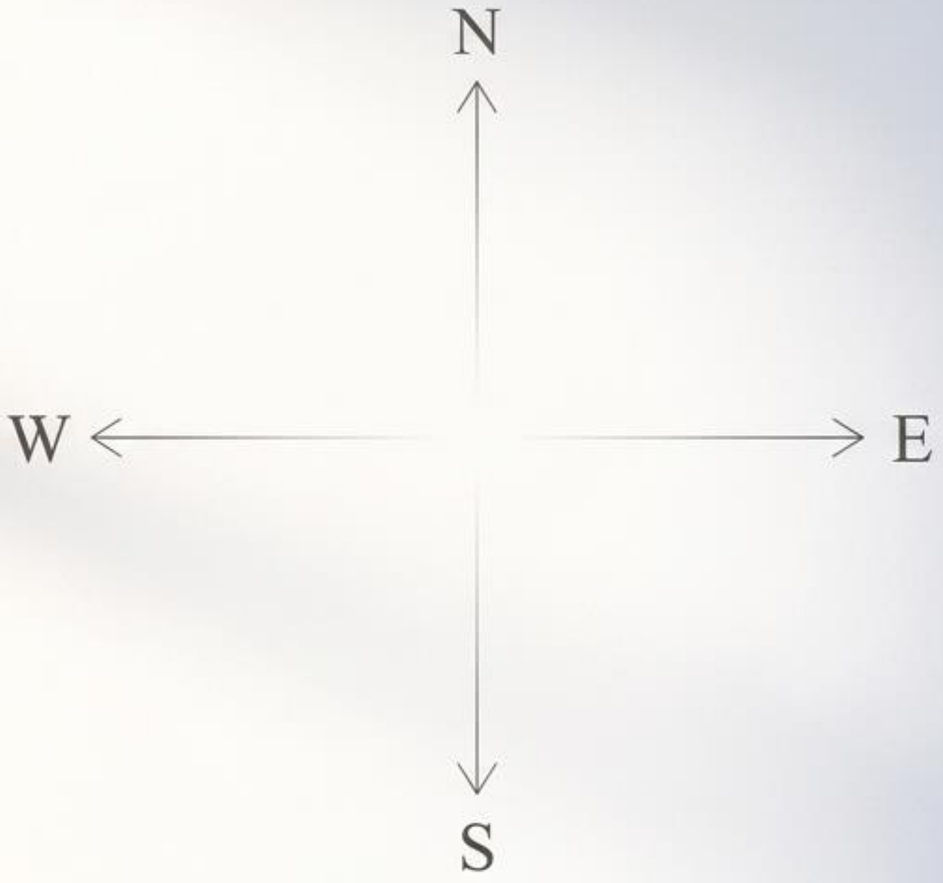

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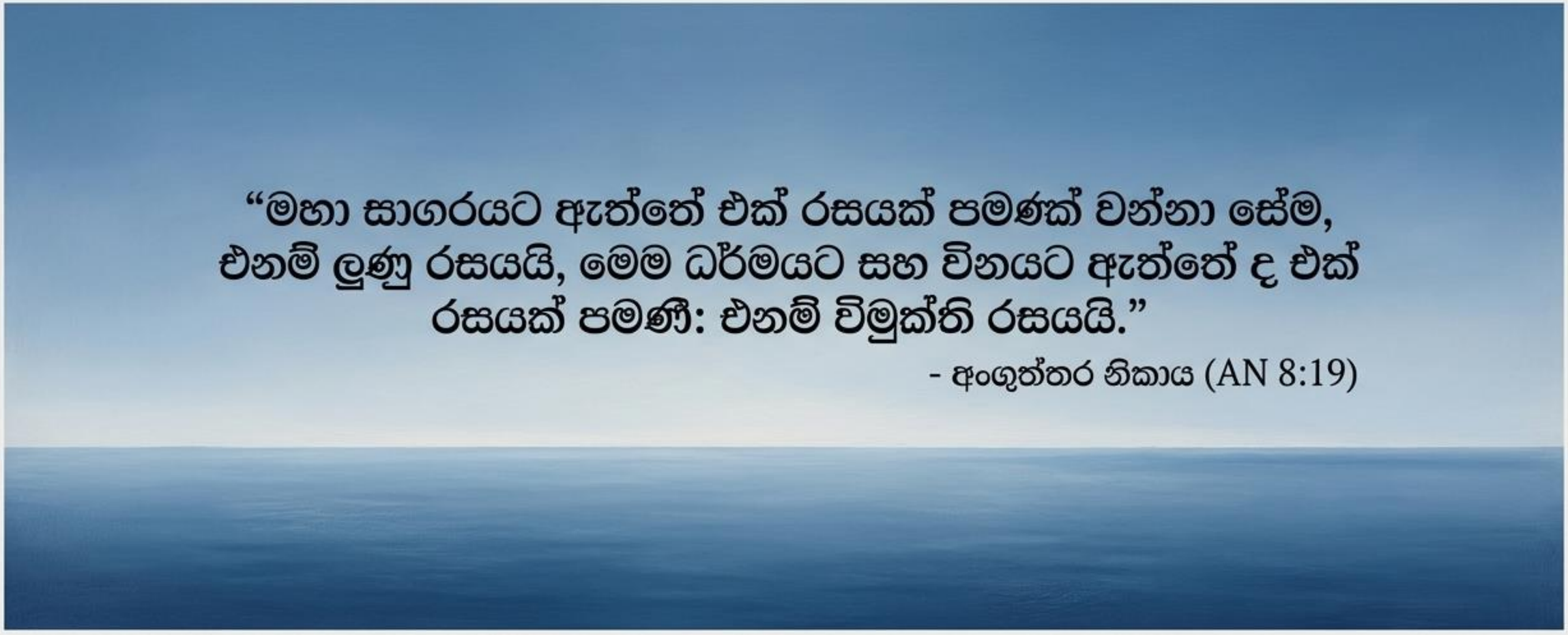

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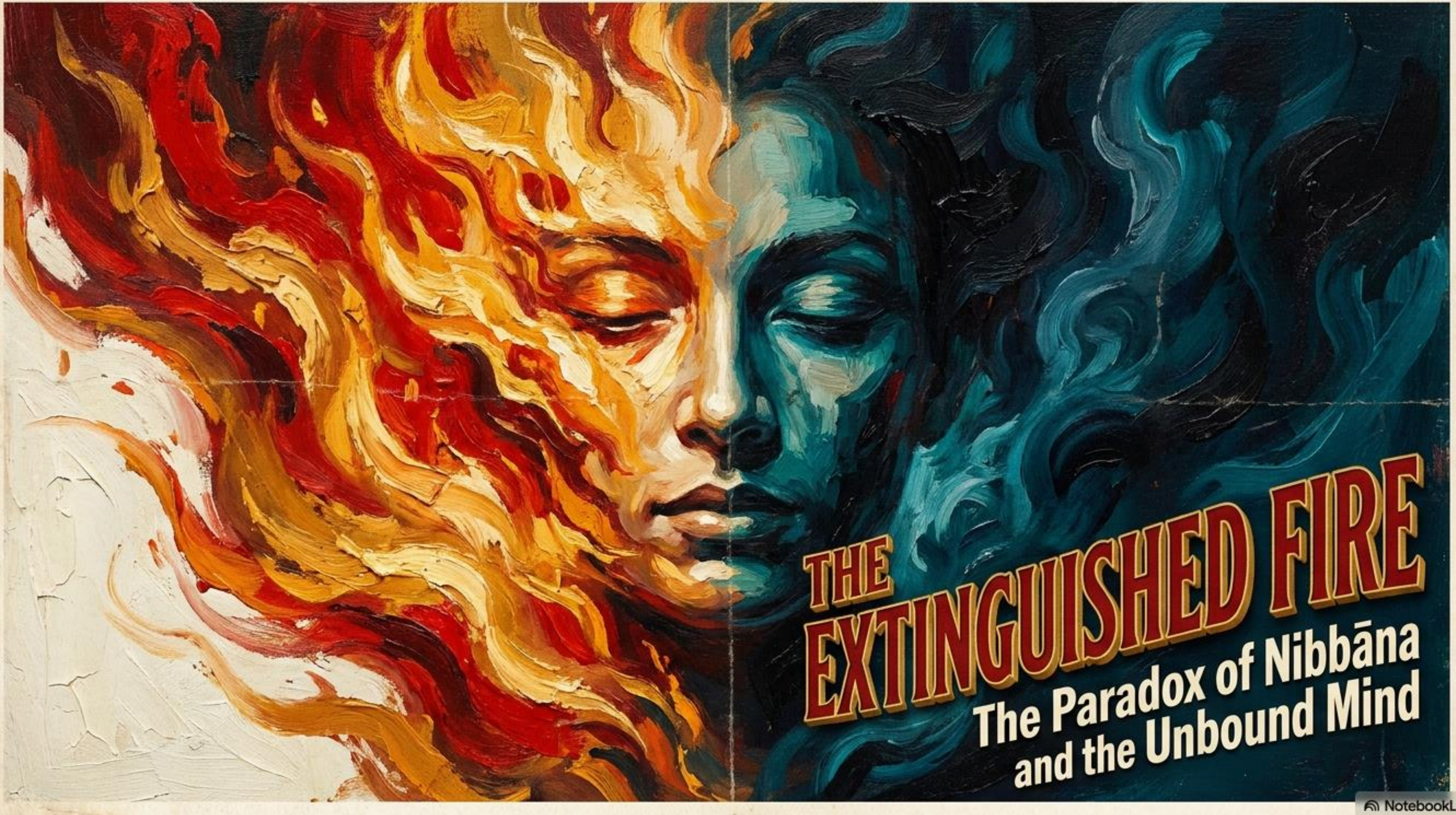
THE
EXTINGUISHED FIRE
The Paradox of Nibbāna
and the Unbound Mind

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“THIS FIRE THAT HAS GONE OUT... IN WHICH DIRECTION FROM HERE HAS IT GONE?”
The Buddha used the extinguished fire as his primary analogy for the ultimate spiritual goal. To understand his answer, we must first understand how his audience understood the fire.
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THE VEDIC BASELINE: AGNI THE IMMORTAL

1. PRE-EXISTENT POTENCY:
Fire (Agni) never dies. It is a pre-existent potency wielded by a god through the power of subjugation (*sahas*).

2. GOING INTO HIDING: When a fire is extinguished, it does not pass out of existence. It simply goes into hiding as an embryo within water, plants, or wood.

3. OMNIPRESENCE: Because latent fire can be sparked from anywhere, Agni is viewed as immortal and omnipresent—filling the universe as a latent embryo of vitality.

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The Upanishadic Shift: The Tranquil Flame

The Burning Fire: Earlier hymns viewed burning fire as the essence of life and vitality.

The Stilled Fire: Later *Upaniṣads* (c. 850–750 B.C.) re-evaluated the extinguished fire as an ideal destination. The latent, quiet fire represented the individual soul returning to an immortal, tranquil, and omnipresent state (Brahmā).

> "As fire through loss of fuel grows still in its own source, so thought by loss of activeness grows still in its own source." — Maitri Upaniṣad

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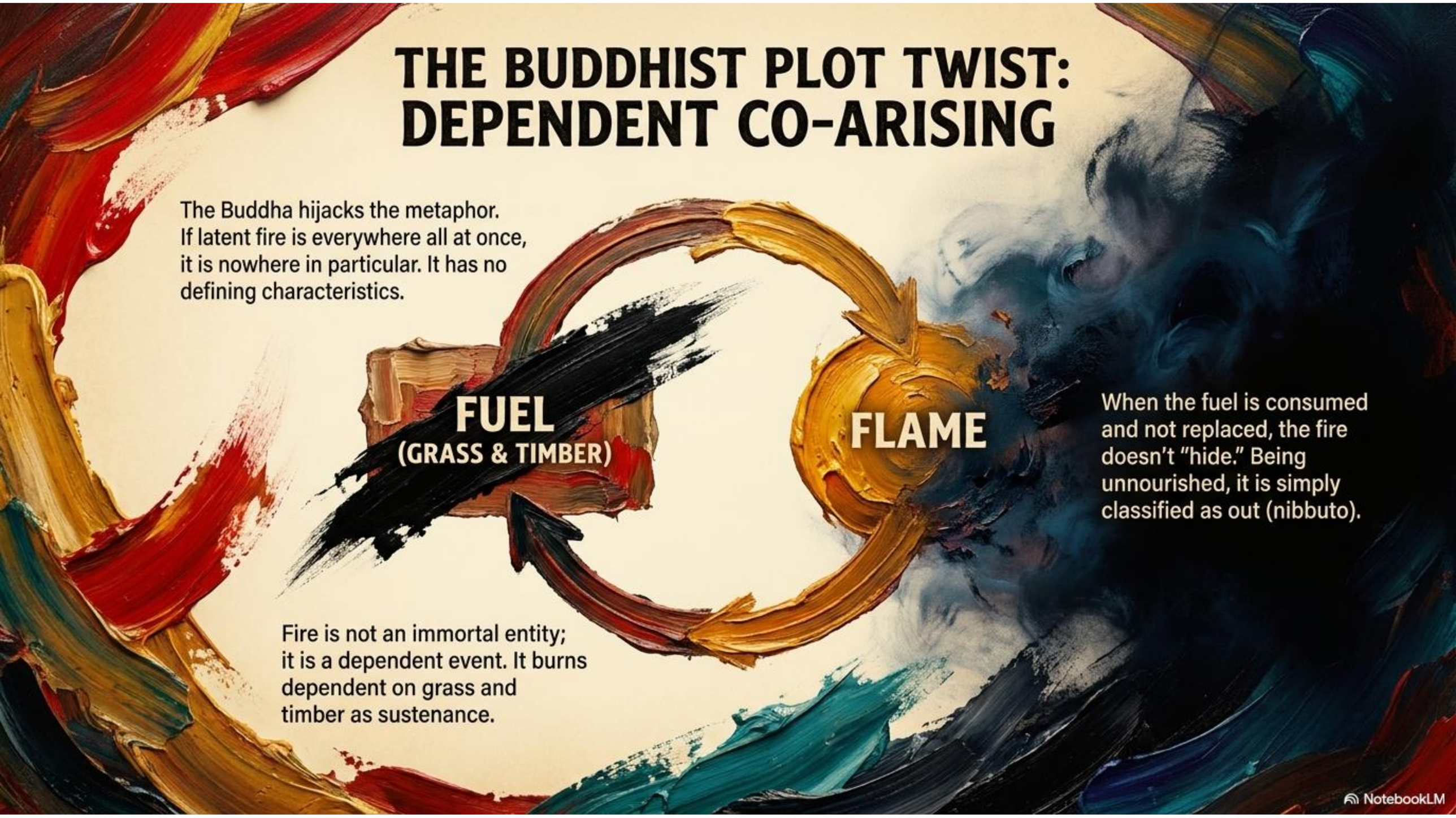
THE BUDDHIST PLOT TWIST: DEPENDENT CO-ARISING

The Buddha hijacks the metaphor. If latent fire is everywhere all at once, it is nowhere in particular. It has no defining characteristics.



When the fuel is consumed and not replaced, the fire doesn't "hide." Being unnourished, it is simply classified as out (nibbuto).

Fire is not an immortal entity; it is a dependent event. It burns dependent on grass and timber as sustenance.

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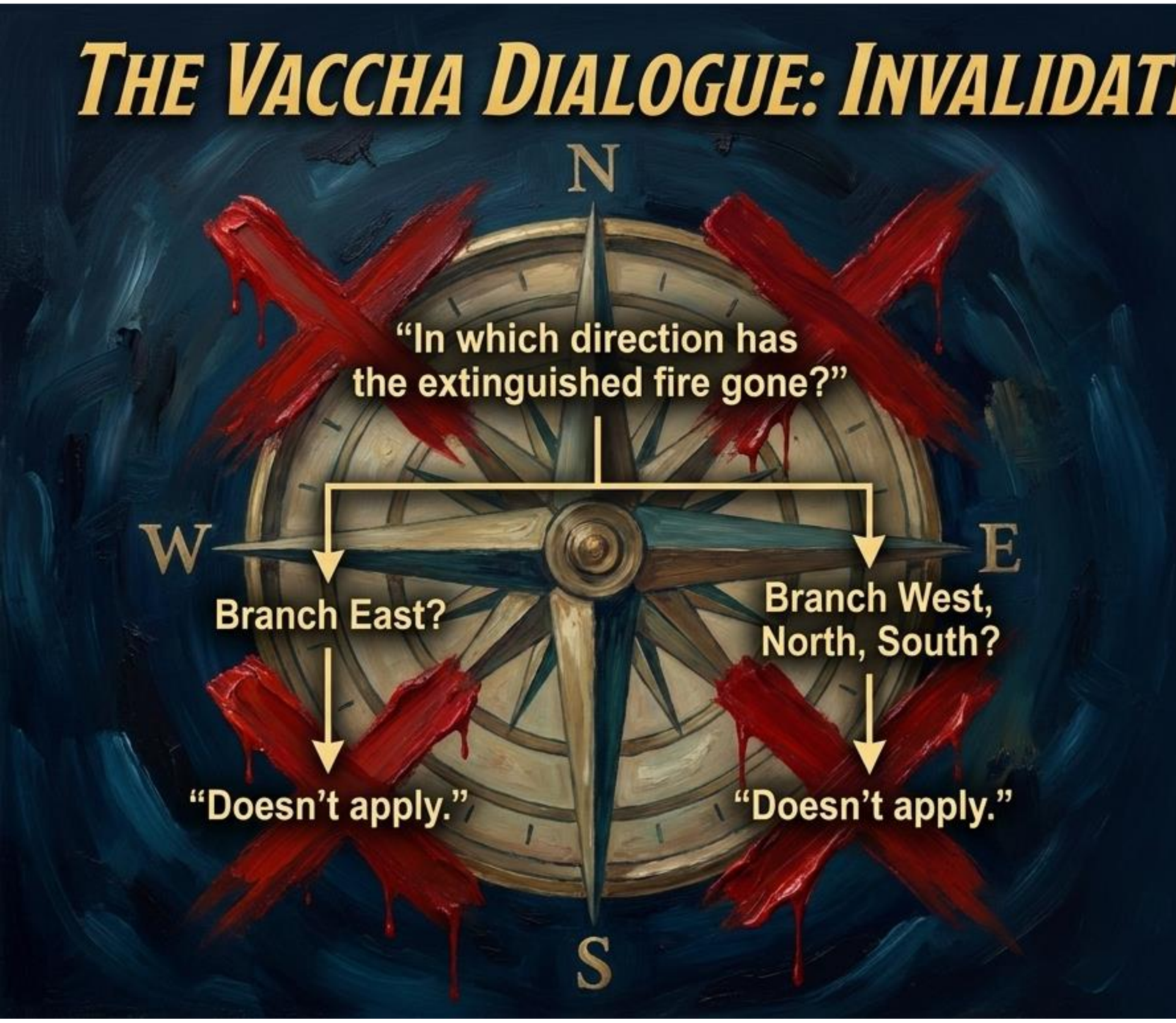
The Vaccha Dialogue: Invalidating the Question



Synthesis

Because the fire was dependent on fuel that is now gone, asking where it went is a **category error.**

The Human Parallel

Similarly, asking if the enlightened being (Tathāgata) **"reappears," "does not reappear," "both,"** or **"neither"** after death is conceptually invalid.

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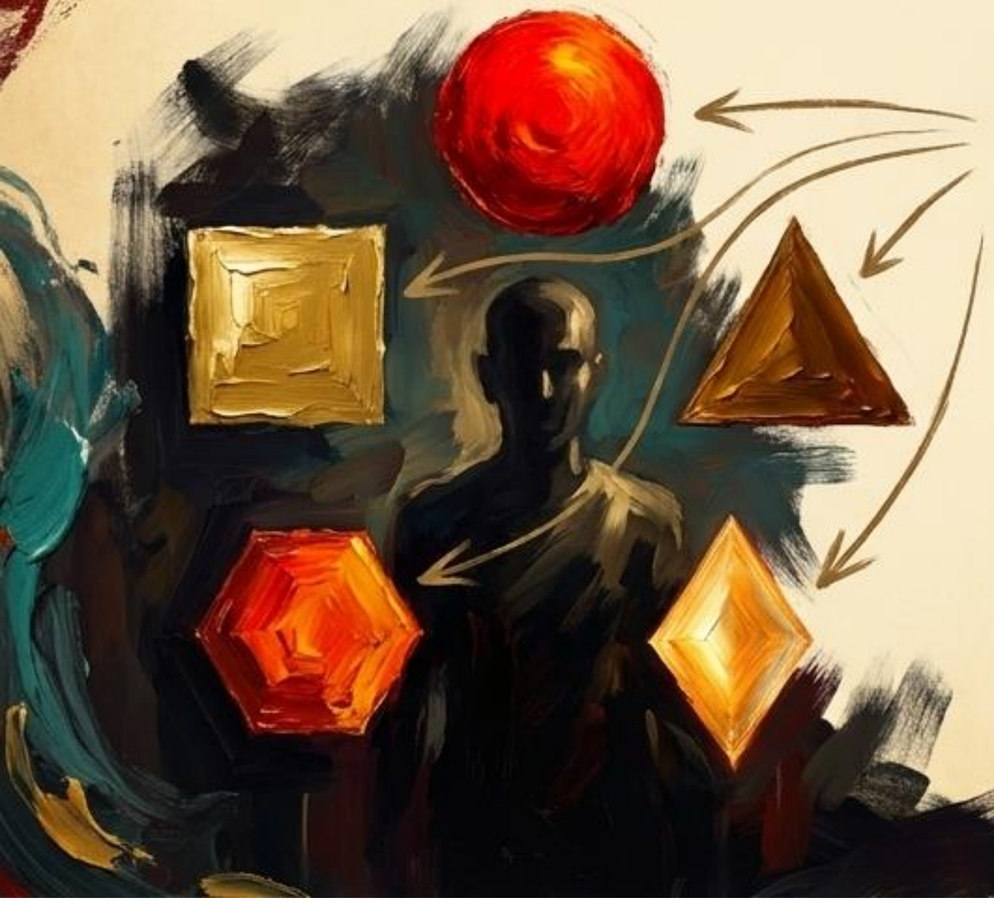
STRIPPING THE AGGREGATES

Ven. Sāriputta dismantles the idea of defining an enlightened being in the Yamaka Cross-Examination.



The 5 Aggregates: Form, Feeling, Perception, Fabrications, Consciousness

☒	Is the Tathāgata in the aggregates?	No.
☒	Is the Tathāgata elsewhere than the aggregates?	No.
☒	Is the Tathāgata without the aggregates?	No.

You cannot pin down the Tathāgata as a truth or reality even in the present life.

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THE UNESTABLISHED CONSCIOUSNESS

Upon the death of Ven. Vakkali, the Buddha pointed out a smokiness moving through the dimensions—Māra, searching for Vakkali's consciousness.

Ordinary consciousness requires a mental object as a prop or support (*ārammaṇa*) to become established.

Because Vakkali's consciousness was entirely free from dependencies, it was "unestablished." Māra searched the spatial dimensions, but an unestablished consciousness completely bypasses them.

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Pamāṇa: The End of Measurement

"One who has reached the end has no criterion (pamāṇa) by which anyone would say that—for him it doesn't exist."

— The Buddha (to Upasīva)

Philosophical: Pamāṇa means a standard used to assess an object. When all phenomena are done away with, all means of speaking and measuring are done away with.

Experiential: The experience of the goal is totally free of the most elementary perceptions and distinctions that underlie our knowledge of the cosmos. Absolute limitlessness.

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Escaping "The All"

The Dimension of Non-Objectification

To ask what exists beyond the six spheres of contact is to try and objectify the non-objectified. However far the six spheres go, that is how far objectification goes. Nibbāna is the complete stopping of this boundary.

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The Two States of Nibbāna

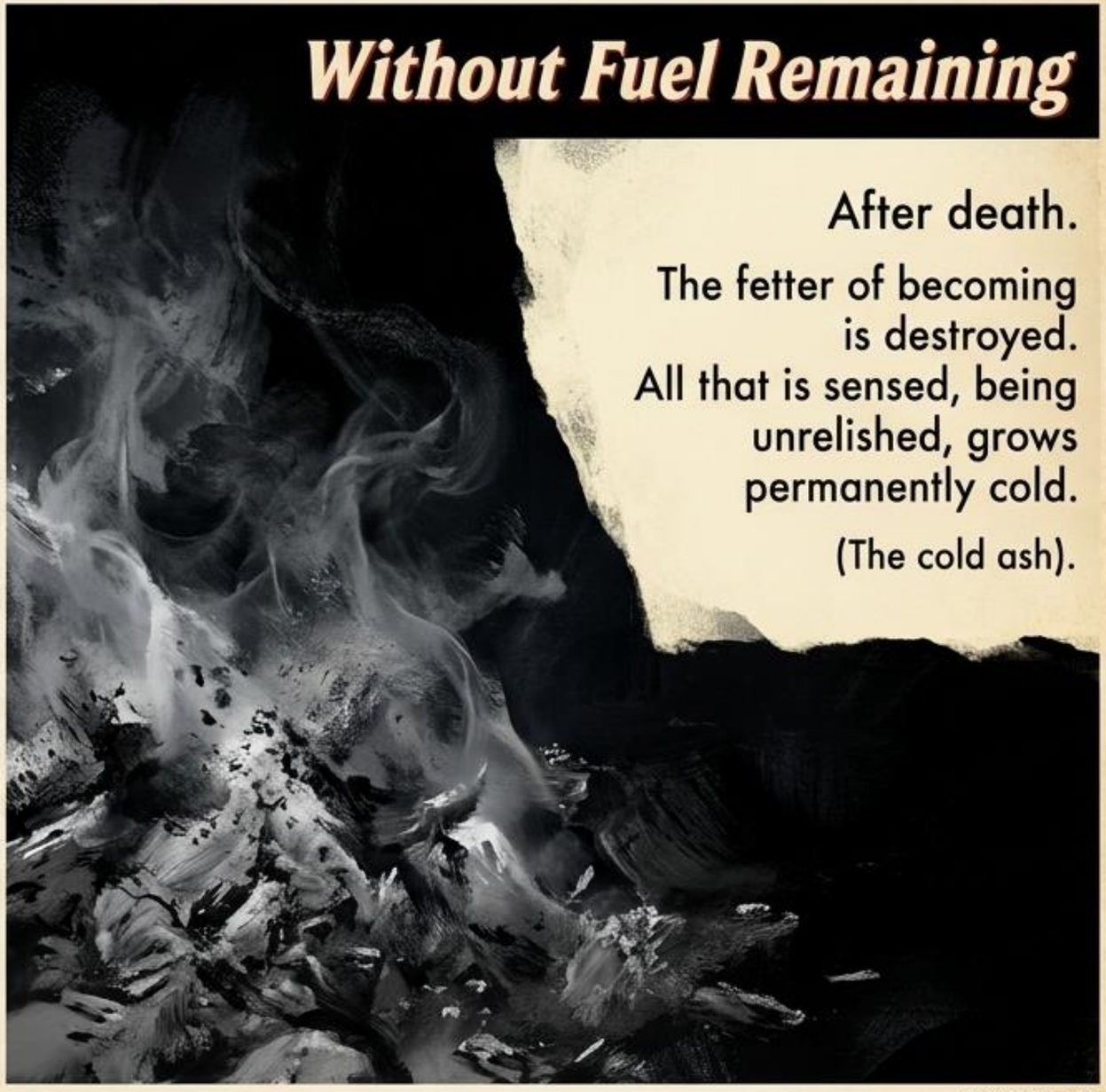
With Fuel Remaining

The living Arahant.

The five sense faculties remain intact, experiencing pleasure and pain, but the fires of passion, aversion, and delusion are completely extinguished.

(The glowing embers).

Without Fuel Remaining



After death.

The fetter of becoming is destroyed.
All that is sensed, being unrelished, grows permanently cold.

(The cold ash).

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Anatomy of the Flame: A Paradigm Shift

	The Vedic Flame	The Buddhist Flame
State When Out:	Latent, hiding as an embryo.	Extinguished, entirely unbound.
Nature of Existence:	Immortal and omnipresent.	Void of criteria or measurement (*pamāṇa*).
Mechanism:	A pre-existent potency (*sahas*).	Dependent Co-Arising on fuel.
Ultimate Goal:	A tranquil, eternal soul returning to the source.	Complete unbinding; cessation of objectification.

NotebookLM

A Foretaste of of the Unbound

How does a living being experience a mind without dependencies?

- The dimensions of reality (earth, water, infinite space, nothingness) are present.
- The mind is perfectly poised—neither pressed down, forced back, blocked, nor suppressed.
- The meditator is conscious, but entirely independent of these dimensions. They do not partake of them.

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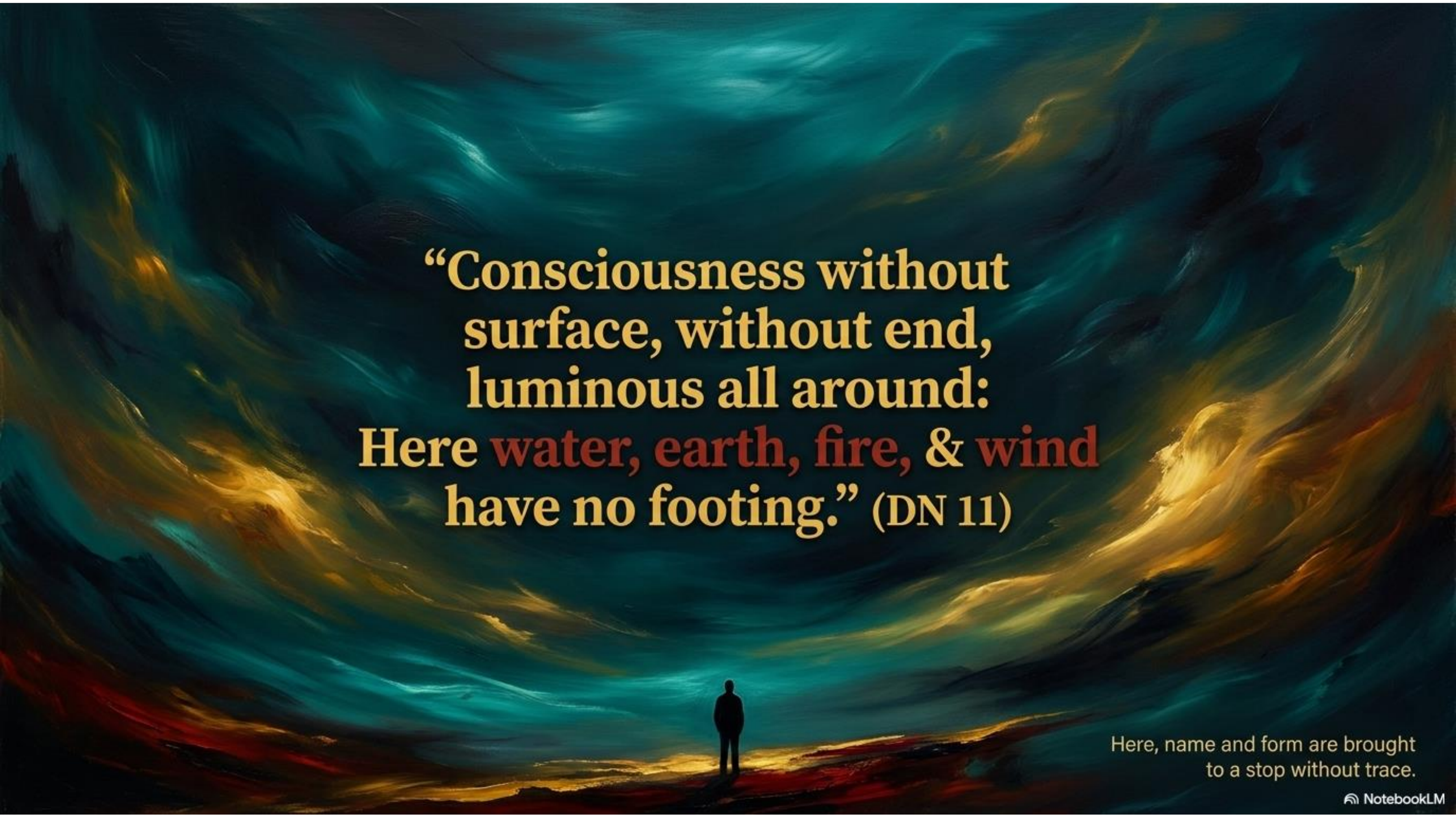
“Consciousness without
surface, without end,
luminous all around:
Here water, earth, fire, & wind
have no footing.” (DN 11)
Here, name and form are brought
to a stop without trace.
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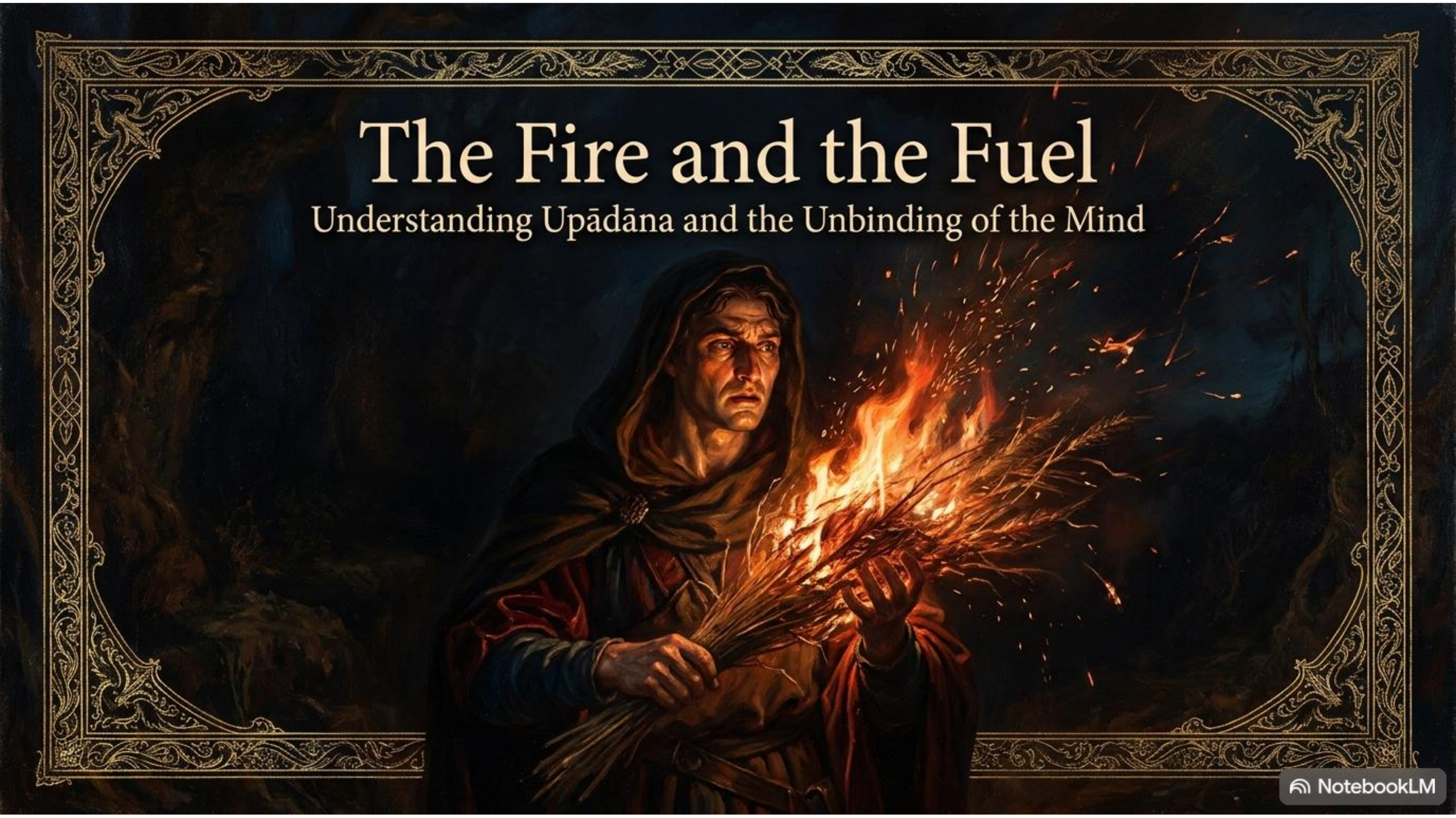
Freed from classification...
...deep, boundless, hard to fathom, like the sea.
NotebookLM

The Fire and the Fuel

Understanding Upādāna and the Unbinding of the Mind



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The Anatomy of a Flame

Upādāna = The Act of Clinging + The Sustenance Clung To

The Opportunity:
Form, feeling, perception, and consciousness simply offer the opportunity to burn. They are flammable phenomena.

The Act:
Passion and desire act as the clinging itself.

The Consequence:
With sustenance as condition, becoming arises; with becoming, the entire mass of suffering and stress.

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The Four Modes of Sustenance

	Sensuality	Views	Habits & Practices	Doctrines of the Self
The Bait	Beautiful forms & sounds	Intellectual superiority	Supreme peace & Jhāna	The conceit of ‘I am’
The Trap	Unfulfilled desire & conflict	Endless disputes & anxiety	Dependence on conditioned states	Logical collapse of identity
The Escape	Contemplating foulness	Recognizing views as causal events	Focusing on inconstancy	The subtraction of perception

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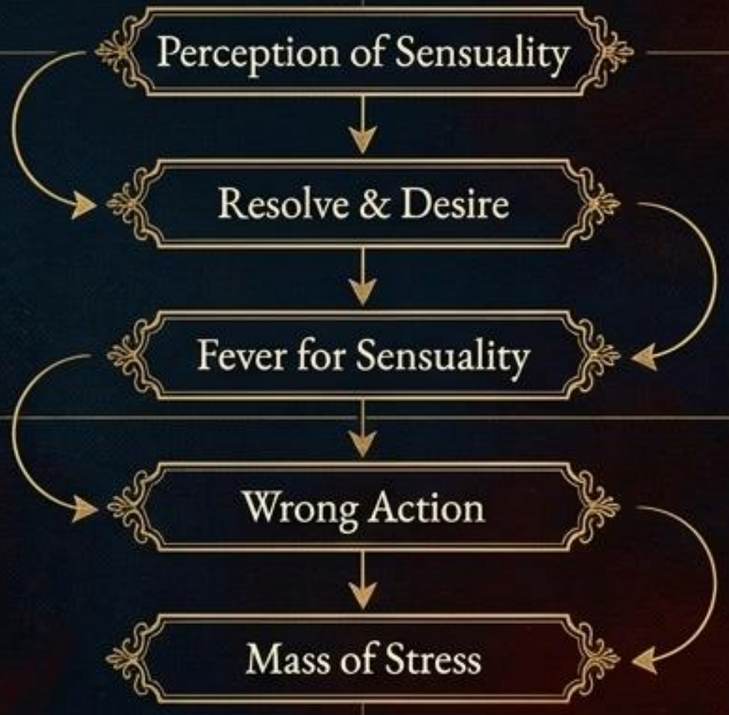
Fuel 1: Sensuality (The Snare)



The passion for his resolves is a man's sensuality, not the beautiful sensual pleasures found in the world. The beauties remain as they are in the world, while the wise subdue their desire. (AN 6:63)

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Extinguishing the First Flame

Prong 1: Correcting the Distortion

Contemplating the body's unattractive aspects (skin, flesh, bone, decay).

Purpose: Not morbid fascination, but breaking the spell of the sign of the beautiful.

Prong 2: Shifting the Focus

Turning attention from the object of lust to the mental act of lust itself.

Realization: The act is a mental fabrication—foolish, inconstant, and stressful.

Dispassion

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Fuel 2: Views (The Māluva Creeper)

1. Moral Peril

Views dictating wrong action (e.g., ascetic dog-practices leading to bad destinations).

2. The Anxiety of Dispute

The constant cycle of elation (desiring praise) and dejection (shaken by criticism) in debates.

3. The Conceit of Measurement

The implicit entrenchment of judging others as ‘equal,’ ‘superior,’ or ‘inferior.’

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The Trap of Agnosticism

The Action:
"Eel-like wriggling"
(refusing to declare a standpoint)

- Fear of falsehood
- Fear of clinging
- Fear of interrogation
- Dullness/Stupidity

The Realization:
Avoiding the debate is simply another standpoint. Like all standpoints, it must be abandoned through knowledge, not skepticism.

The Escape: Discerning views not by their content, but as mere events in a causal chain.

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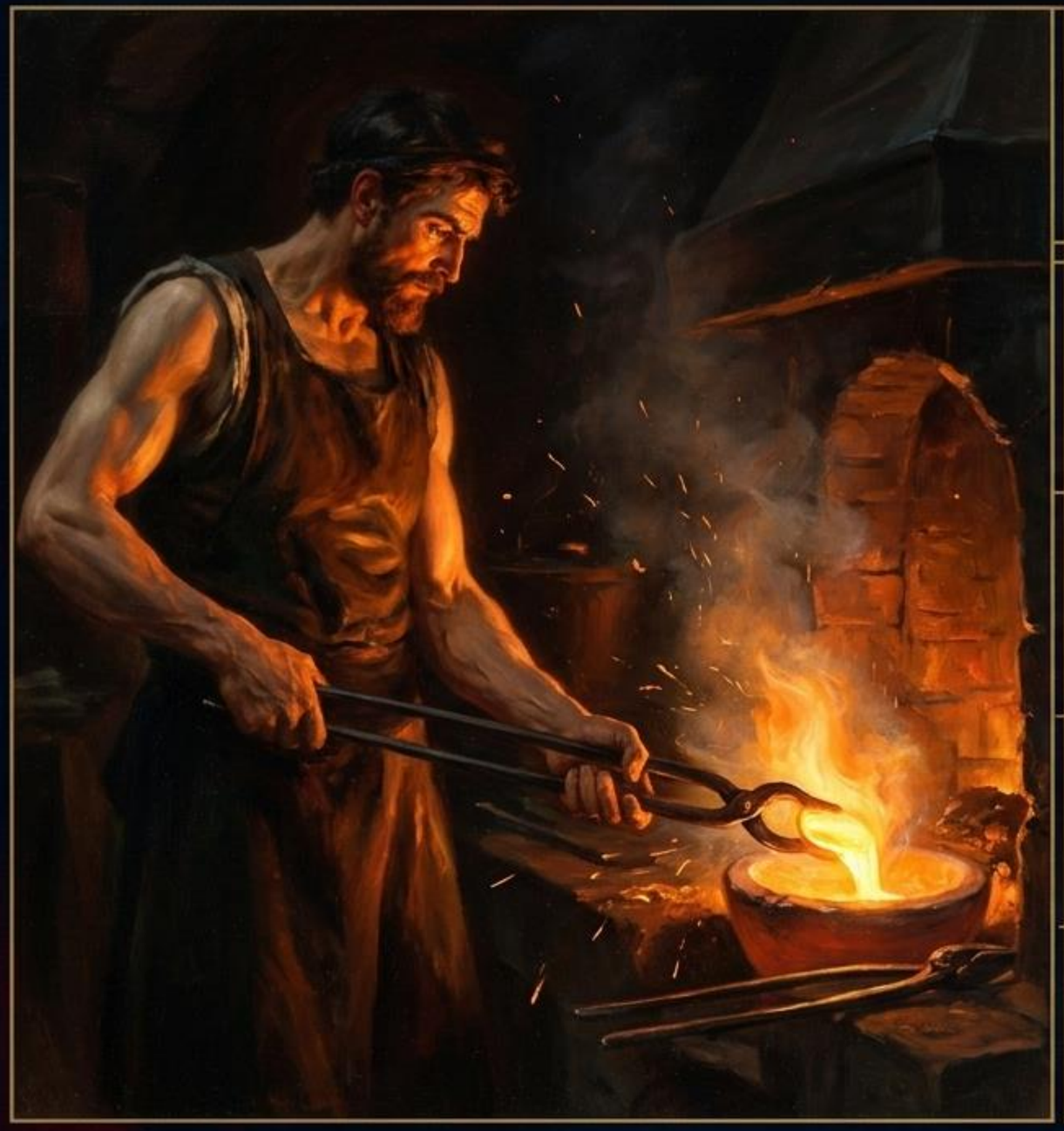

Fuel 3: Habits & Practices (The Crucible of Jhāna)

Refinement of the Mind

Level 1: Directed thought & evaluation.
Rapture and pleasure born of seclusion.

Level 2: Internal assurance.
Like a lake with spring-water welling up.

Level 3: Equanimity & mindfulness.
Pleasure divested of rapture.

Level 4: Pure, bright awareness.
Neither pleasure nor stress.

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The Danger of the Golden Trap

The Trap: Relishing and remaining fastened to supreme peace (the dimension of neither perception nor non-perception). The consciousness becomes sustained by it.

The Reality: Jhāna is nurtured, willed, and dependent on conditions. It is fabricated.

The Pivot: To escape, the meditator must focus on the inconstancy of the state itself to trigger dispassion, turning the mind to the unconditioned resolution of all fabrications.

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Fuel 4: Doctrines of the Self (The "I Am" Conceit)

Diagnostic Breakdown

1	Theory A: "Feeling is my self."	Collapse: Feelings are inconstant. When feeling stops, the "self" perishes.
2	Theory B: "My self is oblivious."	Collapse: Where nothing is sensed, the thought "I am" cannot exist.
3	Theory C: "My self feels."	Collapse: If feeling stops completely, there is no "I am".

Synthesis Note: The deeply rooted sense of "I am" is a conceit coloring perception at the most fundamental level.

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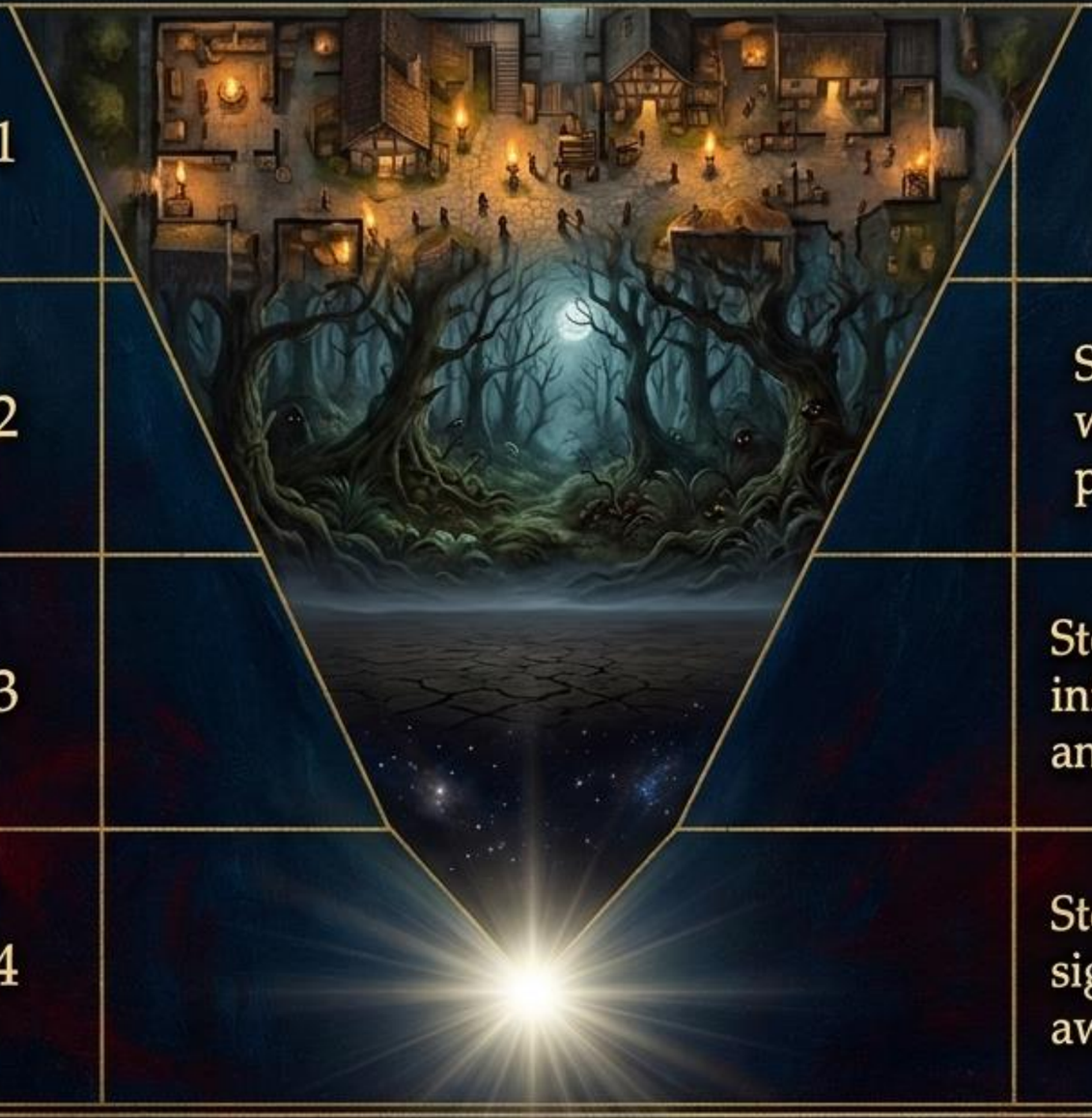
The Subtraction of Perception

Tier 1		Step 1: Not attending to humans; attending to the perception of wilderness.
Tier 2		Step 2: Not attending to wilderness; attending to the perception of earth.
Tier 3		Step 3: Progressing through infinite space, consciousness, and nothingness.
Tier 4		Step 4: Attending only to the signless concentration of awareness.

The Mechanism:

At each stage, one notes:

"It is empty of whatever is not there. Whatever remains, I discern as present: There is this."

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The Silence of the Buddha

Is there a self?

If Yes

Conforms to Eternalism. (A standpoint).

If No

Conforms to Annihilationism. (A standpoint).

Paradox Resolution Diagram

The Resolution:

The Buddha remained silent because answering would create a new metaphysical trap.

"Not-self" is not an absolute metaphysical truth to fiercely defend; it is a strategy of perception designed to drop the fuel of clinging.

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The New Lens

How does the well-taught noble disciple attend to reality without the “I Am” conceit?

4-Part Observation Framework

Lens 1
This is stress.

Lens 2
This is the origination of stress.

Lens 3
This is the stopping of stress.

Lens 4
This is the way leading to the stopping.

The Result: Through this pristine observation, the three fetters—identity-view, uncertainty, and grasping at habits—are abandoned.

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The Extinguishing (Nibbāna)

- When the original sustenance is consumed, and no other is offered, the fire goes out.
- Experience occurs with no ‘subject’ and no ‘object’—no conceiving of an experience, nor a thing experienced.
- The mind sees conditioned events in their suchness. It is unrestrained, uninfluenced by anything of any sort.

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The Task is Done

Release from Sensuality: Breaking the snare of our own resolve.

Release from Views: Stepping out of the anxiety of ideological dispute.

Release from Habits: Letting go of the supreme peace of formlessness.

Release from the Self: Subtracting the ‘I am’ conceit.

The fuel is consumed. The fire is out. There is nothing further for this world.

NotebookLM

The Unbinding

The Anatomy of Liberation and the Cessation of Stress

The path to unbinding is not a mystical accident, but a definitive science of the mind. By tracing the chain of human suffering to its root, the practitioner learns to dismantle the architecture of their own agitation.

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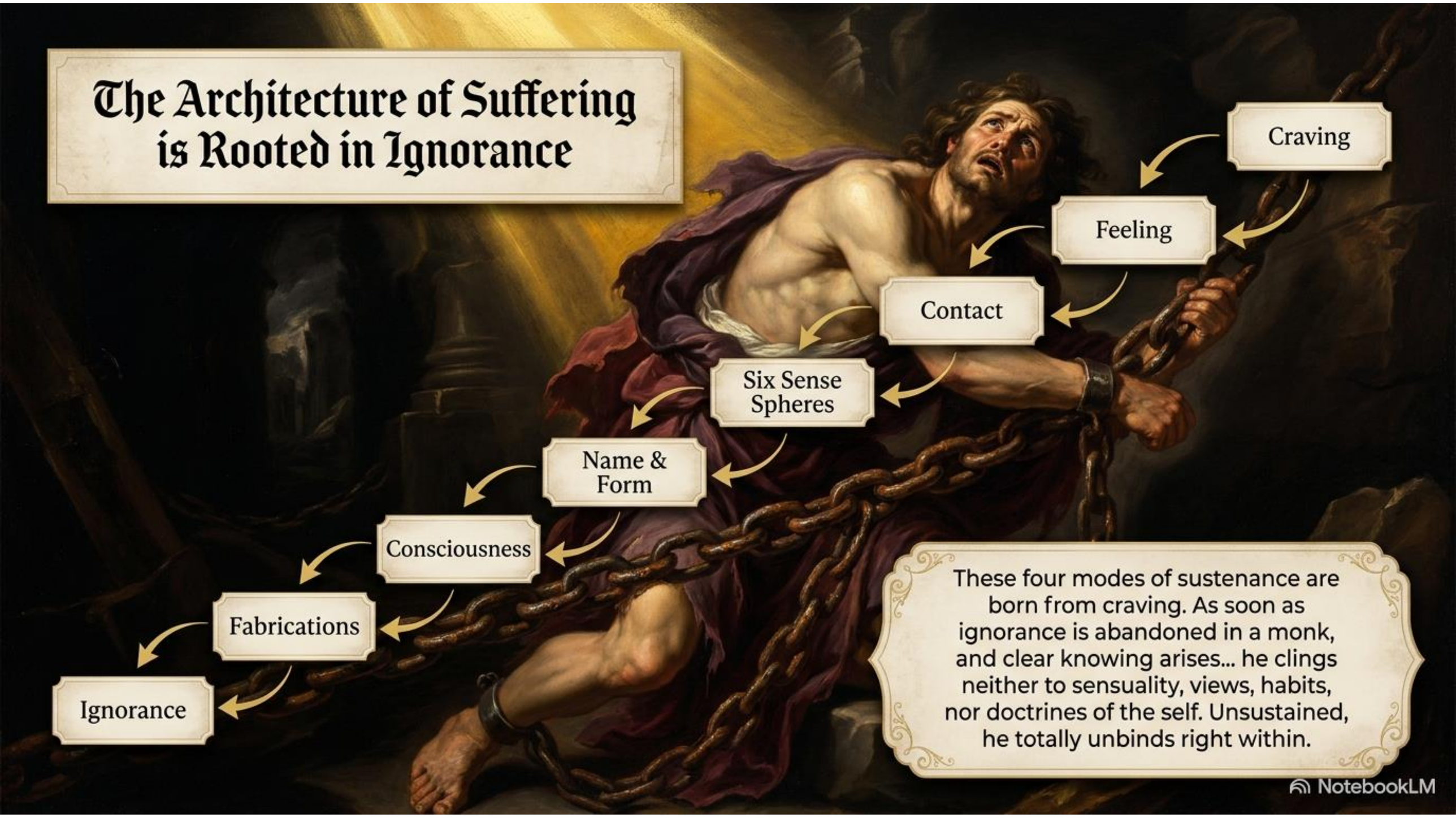
The Architecture of Suffering is Rooted in Ignorance



These four modes of sustenance are born from craving. As soon as ignorance is abandoned in a monk, and clear knowing arises... he clings neither to sensuality, views, habits, nor doctrines of the self. Unsustained, he totally unbinds right within.

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The Middle Way

Sensuality

Devoted to sensual objects: base, vulgar, common, ignoble, unprofitable.

The Middle Way

Realized by the Tathāgata—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to unbinding.

"The Middle Way avoids both extremes, navigating directly toward the cessation of stress."

Self-Affliction

Devoted to self-affliction: painful, ignoble, unprofitable.

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The Threefold Arsenal
Discernment
Right View, Right Resolve.
Focus: Seeing truths of stress, resolving to abandon ill will.
Virtue
Right Speech, Right Action, Right Livelihood.
Focus: Abstaining from harm, deceit, and abusive trades.
Concentration
Right Effort, Right Mindfulness, Right Concentration.
Focus: Generating desire to abandon unskillful qualities and maintain skillful ones.
Virtue → Freedom from Remorse → Gladness → Rapture → Calmed Body → Concentrated Mind → Disenchantment → Vision of Release
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The Battlefield of Right Mindfulness

1. The Body

Focused on breathing, calming bodily fabrications.

2. Feelings

Sensitive to rapture, pleasure, and mental fabrications.

3. The Mind

Gladdening, steadying, and releasing the mind.

4. Mental Qualities

Focusing on inconstancy, dispassion, and relinquishing.

Mindfulness does not deny or repress undesirable qualities. It remains ardent, alert, and mindful, subduing greed and distress with reference to the world. Once understood for what they are—phenomena arising and passing away—they lose their power.

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The Engine of Jhāna
(Right Concentration)

Inputs to Discard
(The 5 Hindrances)

Sensual desire, ill will, sloth & torpor, restlessness & anxiety, uncertainty

The Mechanism

Through Right Effort, physical processes are stilled. The mind observes phenomena without getting swept away.

Outputs to Foster
(The 7 Factors for Awakening)

Mindfulness, investigation of phenomena, persistence, rapture, calm, concentration, equanimity.

As Jhāna is mastered, the mind stops searching for emotional satisfaction from the five senses, enabling clear, unimpeded insight into sensory perception.

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Disenchantment with the All

Synthesis

When tranquility and insight operate in tandem, the mind's disturbances and torments are abandoned.

"For him—remaining uninfatuated, unconjoined, unconfused—the five aggregates for sustenance head toward future diminution."

Cognitive Shift

Sensory Contact (Eye + Form) → Experience (Pleasure/Pain/Neither) → Seeing it as Conditioned & Passing Away → De-identification → Uninfatuated → Dispassion

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The Severing of Fetters

Fetters	Stream-Winner	Once-Returner	Non-Returner	Arahant
1. Identity Views	✓	✓	✓	✓
2. Uncertainty	✓	✓	✓	✓
3. Grasping at Habits & Practices	✓	✓	✓	✓
4. Sensual Passion		Weakened	✓	✓
5. Irritation		Weakened	✓	✓
6. Passion for Form			✓	✓
7. Passion for Formlessness				✓
8. Conceit				✓
9. Restlessness				✓
10. Ignorance				✓

Awakening is the systematic shedding of the ten fetters binding the mind to the cycle of birth and death.

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The Stream-Winner (The Dhamma Eye)

The Blind Man

Represents the uninstructed mind.

The Grimy Rag

The five aggregates (form, feeling, perception, fabrications, consciousness) mistakenly believed to be a "beautiful, spotless white cloth" (the self).

The Cure

The arising of the dustless, stainless Dhamma eye.

"Whatever is subject to origination is all subject to cessation."

Having glimpsed the deathless, the Stream-Winner realizes they have been fooled by their own mind. They abandorn identity views and will never intentionally do evil again.

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The Non-Returner & The Scent of 'I Am'

Visual Analogy Mapping

The Spotless Cloth

The mind successfully stripped of the 5 lower fetters (identity views, sensuality, ill-will).

The Residual Scent of Lye/Dung

The subtle, lingering "I am" conceit, desire, and obsession that remains attached to the five aggregates.

The Incense Box

The continuous focusing on the arising and passing away of the aggregates until the final trace of "I am" disappears entirely.

Even when sensuality is abandoned, the mind can still cling to the refined act of discernment and the joy of mental absorption. This subtle yoke of becoming must be relinquished.

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The Arahant
(The Culmination)

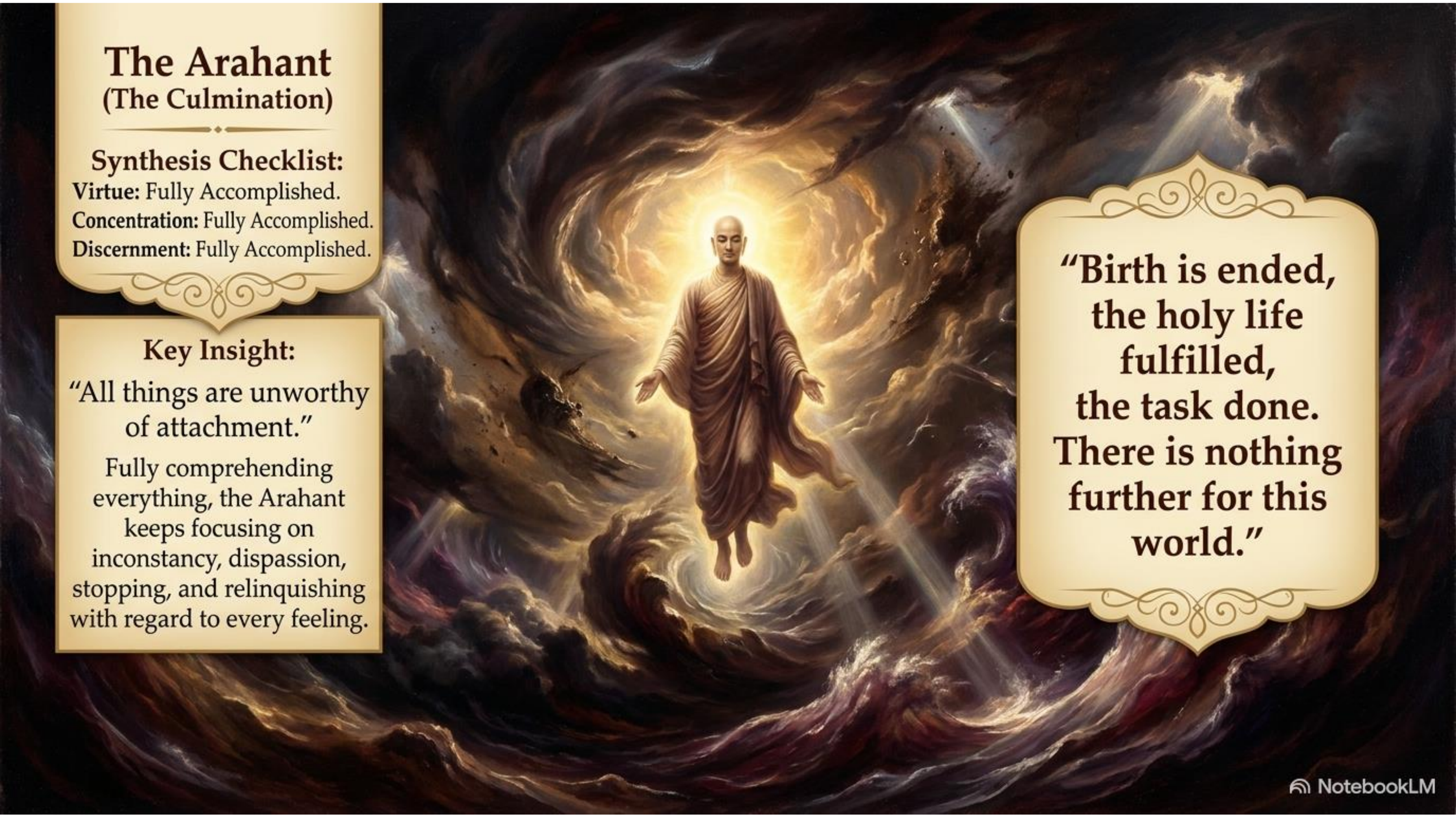
Synthesis Checklist:

Virtue: Fully Accomplished.
Concentration: Fully Accomplished.
Discernment: Fully Accomplished.

Key Insight:

"All things are unworthy of attachment."

Fully comprehending everything, the Arahant keeps focusing on inconstancy, dispassion, stopping, and relinquishing with regard to every feeling.



"Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world."

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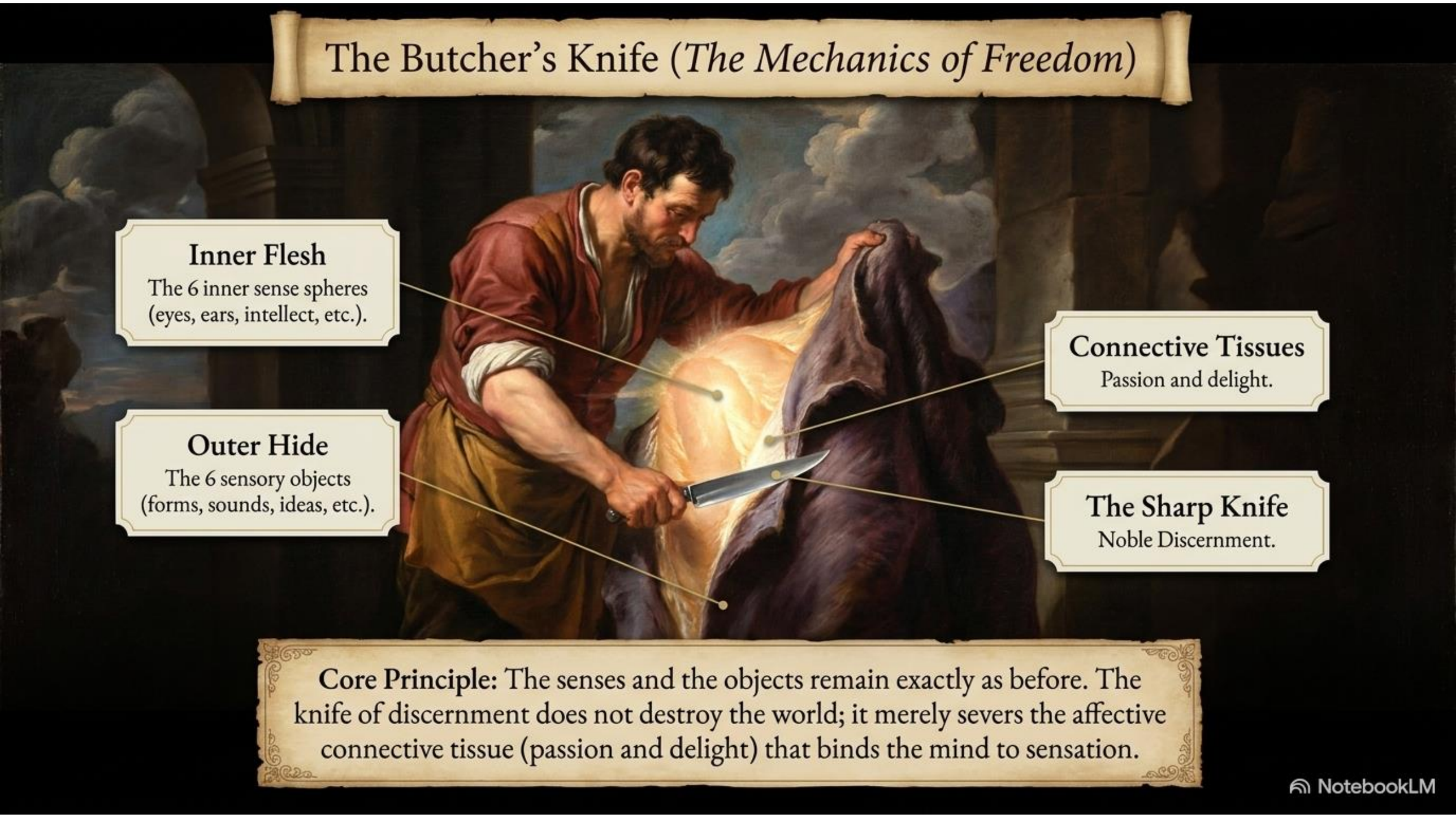
The Butcher's Knife (*The Mechanics of Freedom*)



Inner Flesh
The 6 inner sense spheres (eyes, ears, intellect, etc.).

Outer Hide
The 6 sensory objects (forms, sounds, ideas, etc.).

Connective Tissues
Passion and delight.

The Sharp Knife
Noble Discernment.

Core Principle: The senses and the objects remain exactly as before. The knife of discernment does not destroy the world; it merely severs the affective connective tissue (passion and delight) that binds the mind to sensation.

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The Unshakable Column

Agitation
(The Dependent Mind)

- Assumes form is self
  → Form inevitably changes

  → Consciousness alters in accordance

  → Mind is consumed with fear and agitation.

Non-Agitation
(The Independent Mind)

- Like a stone column 16 spans tall, rooted 8 spans deep.
- Form changes → Consciousness does not follow the drift of the image → Mind stays unconsumed and entirely calm.

Even if powerful forms, sounds, or ideas strike the senses, the independent mind is neither overpowered nor engaged.

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The Unconditioned

"Where water, earth, fire and wind have no footing: There the stars do not shine, the sun is not visible, the moon does not appear, darkness is not found." By By knowing this, the sage goes beyond all conceiving and is freed from pleasure and pain.

The Unfabricated:
The unborn, unbecome, unmade.

The Necessity:
If there were not the unfabricated, there could be no escape from the fabricated, born, and made.

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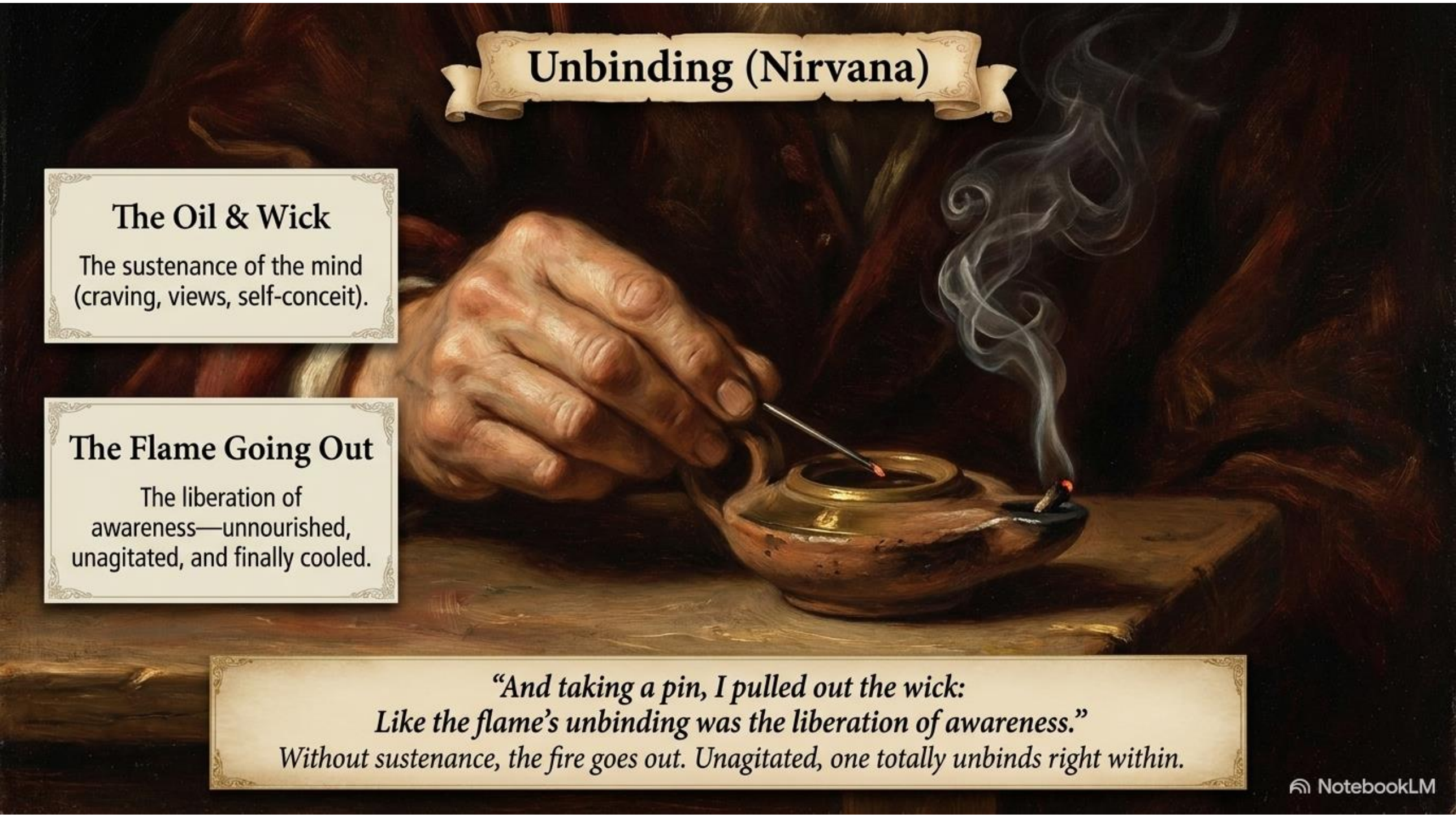
Unbinding (Nirvana)



The Oil & Wick

The sustenance of the mind (craving, views, self-conceit).

The Flame Going Out

The liberation of awareness—unnourished, unagitated, and finally cooled.

"And taking a pin, I pulled out the wick:
Like the flame's unbinding was the liberation of awareness."
Without sustenance, the fire goes out. Unagitated, one totally unbinds right within.

NotebookLM

සිත නමැති වනාන්තරය තරණය කිරීම
උපාදානය, දුක සහ නිදහස් වීමේ මාර්ගය පිළිබඳ බෞද්ධ මනෝවිද්‍යාව
පාලි ත්‍රිපිටකයේ තෙවන පරිච්ඡේදය ඇසුරිනි
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උපාදාන: දර සහ ගින්න

පාලි භාෂාවෙන් **'උපාදාන'** යන්නෙහි අර්ථය 'ඇලීම' සහ 'ඉන්ධන' යන්නයි. ගින්නක් දර මත යැපෙන්නාක් මෙන්, අපගේ සිතද අරමුණු මත යැපේ.

දර (රූප, විඳීම්, සඤ්ඤා): මේවා අරමුණු පමණි. ඒවා ඉබේම ගින්නක් ඇති නොකරයි.

ගින්න (රාගය සහ ආශාව): දර ග්‍රහණය කරගන්නා වූ ක්‍රියාවලියයි.

දුක (සංසාරික පැවැත්ම): දර සහ ගින්න එකතු වූ විට ඇතිවන ප්‍රතිඵලයයි.

NotebookLM

සිතේ බන්ධන හතර (උපාදාන හතර)

සිත නිදහස් කර ගැනීමට පෙර, අප විසින් තරණය කළ යුතු ප්‍රධාන බන්ධන හතරක් බුදුන් වහන්සේ පෙන්වා දුන්හ.

කාම උපාදානය -
ඉන්ද්‍රියන්ගේ ආකර්ෂණයට ඇලීම.

භයානක මායිම

දිට්ඨි උපාදානය -
දෘෂ්ටි සහ මතවාදයන්හි පැටලීම.

අන්තරාදායක ගමන්

නිවන
(විමුක්තිය)

භයානක මායිම

සීලබ්බත උපාදානය -
පුරුදු සහ පිළිවෙත් මත යැපීම (ධ්‍යාන ඇතුළුව).

අන්තරාදායක ගමන්

අත්තවාද උපාදානය -
'මම' යන සංකල්පය ගොඩනැගීම.

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කාම උපාදානය: වියගහ කොතැනද?

සුන්දර රූප හෝ ශබ්ද අපව සිර නොකරයි. අපගේ ඉන්ද්‍රියයන්ද අපව සිර නොකරයි. බන්ධනය ඇත්තේ ඒ දෙක අතර ඇතිවන ආශාව තුළයි.

සුදු ගවයා
(ඉන්ද්‍රියන් - ඇස, කන, නාසය)

වියගහ (රාගය සහ ආශාව):
කළු ගවයා සුදු ගවයාගේ බන්ධනය නොවේ. ඔවුන් එකට බැඳ ඇති වියගහයි බන්ධනය වන්නේ.

කළු ගවයා
(අරමුණු - රූප, ශබ්ද, ගන්ධ)

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ඇමක් සහ උගුලක්

කාමයේ ආශ්වාදයක් ඇත, නමුත් එය අන්ධභාවයට පත් කරන ඇමකි.
එහි ආදීනවය මරණීය උගුලක් බඳුය.

ආශ්වාදය

ප්‍රසන්න වූ, සිත්ගන්නා වූ රූප සහ ශබ්ද. මෙය මසුන් අල්ලන උගුලක ඇති අමුකට සමානය.

ආදීනවය

ධනය රැකගැනීමේ දුක, ආරවුල්, යුද්ධ සහ වියෝගය. අතහැරිය යුතු දැවෙන ගිනිසිළුවක් අතැතිව සිටීම වැනිය. අත් නොහරින්නා පිළිස්සීමට ලක්වේ.

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දිට්ඨි උපාදානය: මාරාන්තික වැල

දෘෂ්ටි සහ මතවාදයන්ට ඇලීම මුලදී හානිකර නොවන බව පෙනුනද, එය සිත විනාශ කර දමයි.

1. ‘කාමයේ වරදක් නැත’ වැනි මිත්‍යා දෘෂ්ටියක් සිතේ රෝපණය වීම.

2. මුල් අවදියේදී එය ඉතා මෘදු හා ප්‍රසන්න බවක් දැනීම (අන් අය අභිබවා යාමේ උඩඟුකම).

3. අවසානයේදී වාද විවාද, ගැටුම් සහ අකුසල කර්ම හේතුවෙන් පුද්ගලයා විනාශයට පත්වීම.

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‘ආදෙකු මෙන් ලිස්සා යාම’ සහ සාජු අවබෝධය

දෘෂ්ටි අත්හැරීය යුත්තේ නූගත්කමින් හෝ සැකයෙන් නොව, ඥානයෙන් යුතුවය.

අද්දෙයවාදය

- බිය නිසා හෝ තර්කයට මුහුණ දීමට ඇති නොහැකියාව නිසා ස්ථාවරයක් ගැනීමෙන් වැළකීම.

- ‘මම එසේ නොසිතමි, මම එසේත් නොසිතමි’ යැයි පවසමින් මඩේ සිටින ආදෙකු මෙන් ලිස්සා යාම.

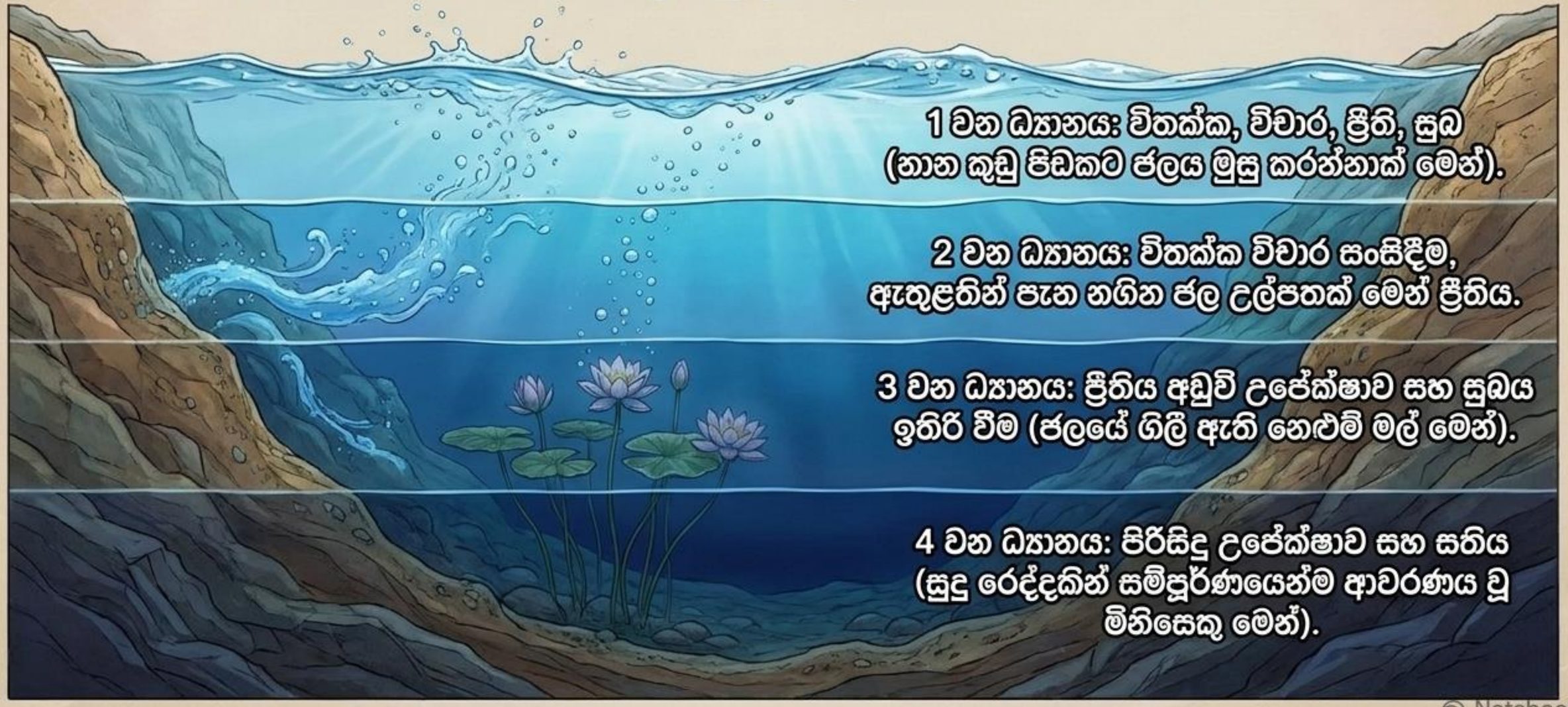
සාජු අවබෝධය

- දෘෂ්ටිවල අන්තර්ගතය නොව, ඒවා හටගන්නා ආකාරය සහ ඒවායින් ඇතිවන ප්‍රතිඵලය (දුක) දැකීම.
- හේතුඵල දහම අවබෝධ කර ගැනීමෙන් සියලු ස්ථාවරයන් අත්හැරීම.

NotebookLM

සීලබ්බත උපාදානය: ධ්‍යාන නම් ගැඹුරු විල

ධ්‍යාන යනු මාර්ගයේ අත්‍යවශ්‍ය අංගයක් වුවද, එහි රැඳී සිටීම (ඇලීම) භවයට ඉන්ධනයක් විය හැක. සිත ක්‍රමානුකූලව ක්‍රියාකාරකම් අත්හරින ආකාරය:


1 වන ධ්‍යානය: විතක්ක, විචාර, ප්‍රීති, සුඛ
(නාන කුඩු පිඩකට ජලය මුසු කරන්නාක් මෙන්).
2 වන ධ්‍යානය: විතක්ක විචාර සංසිඳීම,
ඇතුළතින් පැන නගින ජල උල්පතක් මෙන් ප්‍රීතිය.
3 වන ධ්‍යානය: ප්‍රීතිය අඩුවී උපේක්ෂාව සහ සුඛය
ඉතිරි වීම (ජලයේ ගිලී ඇති නෙළුම් මල් මෙන්).
4 වන ධ්‍යානය: පිරිසිදු උපේක්ෂාව සහ සතිය
(සුදු රෙද්දකින් සම්පූර්ණයෙන්ම ආවරණය වූ
මිනිසෙකු මෙන්).

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රන්කරුවාගේ උදුන: ධ්‍යාන වල සීමාව

ධ්‍යාන මගින් සිත කොතරම් පිරිසිදු කළද, එය තවමත් සකස් කරන ලද දෙයකි. එය අවසාන නිදහස නොවේ.

පිරිසිදු කළ රත්තරන්

4 වන ධ්‍යානයේ උපේක්ෂාව රන්කරුවෙකු විසින් මනාව පිරිසිදු කළ රත්තරන් මෙන් නම්‍යශීලීය, දීප්තිමත්ය.

සකස් කිරීම

භාවනානුයෝගියාට මෙම උපේක්ෂාව ඕනෑම අරමුණකට යොමු කළ හැක.

අවබෝධය

එහෙත් නුවණැත්තා දකියි: මේ සියල්ල මනසින් සකස් කළ දේවල්ය. සකස් කළ සැම දෙයක්ම අනිත්‍යය. මේ දැකීමෙන් ඔහු මුදාහැරේ.

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අත්තවාද උපාදානය: දූවිලි සහිත මංසන්ධිය

‘ආත්මයක් තිබේද?’ යන ප්‍රශ්නයට බුදුන් වහන්සේ නිශ්ශබ්ද වූයේ එය වැරදි ප්‍රශ්නයක් වූ බැවිනි. අන්ත දෙකම දුකට හේතු වේ.

ශාස්වතවාදය

මට සදාකාලික ආත්මයක් ඇත. මෙය සදාකාලිකව පවතින බව සිතීමෙන් ඇතිවන බැඳීමකි.

උච්ඡේදවාදය

මට ආත්මයක් නොමැත / මරණින් පසු සියල්ල අවසන් වේ. මෙය ව්‍යාකූලත්වයට සහ විනාශයට මග පාදයි.

ආත්මයක් ගැන සෙවීමම, රෝගයකට අතවැනීමකි.

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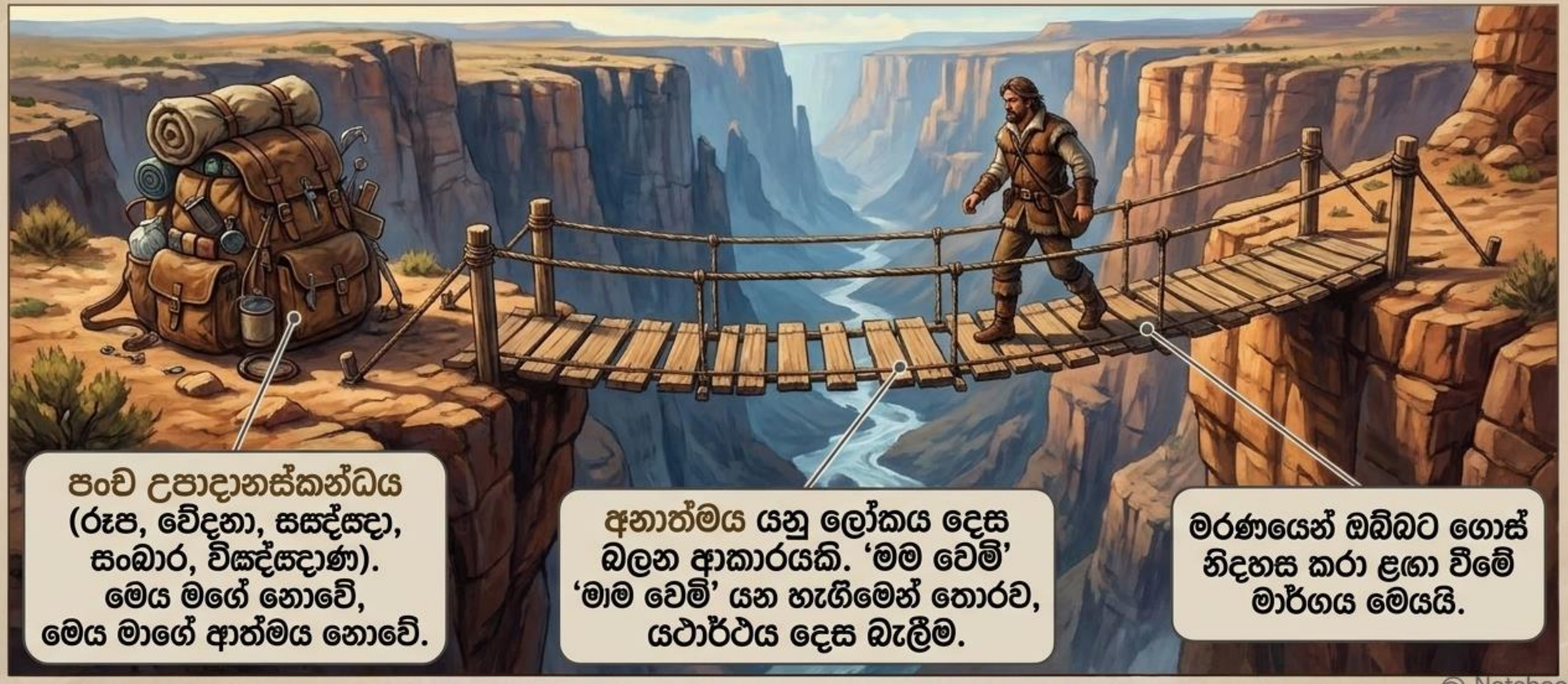
අනාත්මය: ගමනාන්තයක් නොව, පාලමක්

බුදුදහම 'ආත්මයක් නැත' කියා ප්‍රකාශ නොකරයි. ඒ වෙනුවට එය ලෝකය දෙස බැලීමේ උපාය මාර්ගයක් උගන්වයි.


පංච උපාදානස්කන්ධය
(රූප, වේදනා, සඤ්ඤා, සංඛාර, විඤ්ඤාණ).
මෙය මගේ නොවේ,
මෙය මාගේ ආත්මය නොවේ.
අනාත්මය යනු ලෝකය දෙස බලන ආකාරයකි. 'මම වෙමි' 'මාම වෙමි' යන හැඟීමෙන් තොරව, යථාර්ථය දෙස බැලීම.
මරණයෙන් ඔබ්බට ගොස් නිදහස කරා ළඟා වීමේ මාර්ගය මෙයයි.

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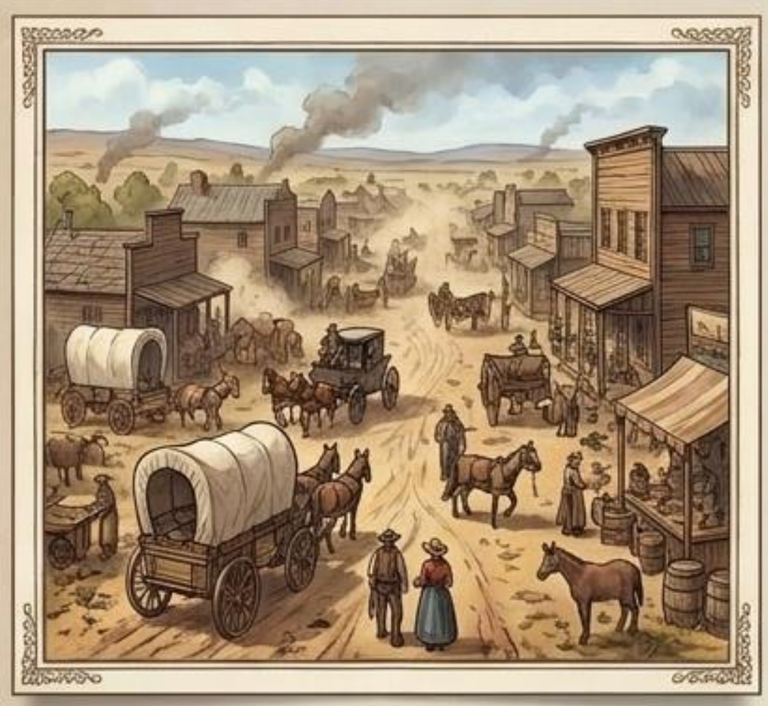
හිස්බවට පිවිසීම

**‘මම’ යන සංකල්පයෙන් තොරව ලෝකය දැකීම යනු,
පවතින දේ පමණක් දැකීමයි.**



ගම පිළිබඳ සඤ්ඤාව.
ව්‍යාකූලත්වයෙන් පිරී ඇත.

වනාන්තරය පිළිබඳ සඤ්ඤාව.
ගමේ ව්‍යාකූලත්වය නැත.

පඨවි පිළිබඳ සඤ්ඤාව.
මෙහි ඇත්තේ මෙය පමණී.

නැති දේ හිස්බව ලෙස දකියි. ඉතිරි වී ඇති දේ පවතින බව දකියි. මෙය පිරිසිදු, විකෘති නොවූ දැකීමයි.

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සංශ්ලේෂණය: බන්ධන ලිහිල් කිරීම

උපාදානයන් එකිනෙකට වෙනස් ලෙස පෙනුනද, ඒ සියල්ල ක්‍රියාත්මක වන්නේ එකම 'මම' යන සංකල්පය මතය.

කාම	ආශ්වාදයට රැවටීම -> ඇම සහ උගුල දැකීමෙන් අත්හැරීම.
දිට්ඨි	උසස්/පහත් ලෙස මැනීම -> දෘෂ්ටිවල හේතුඵල දැකීමෙන් අත්හැරීම.
සීලබ්බත	සකස් කළ දේ සදාකාලික යැයි සිතීම -> සියලු ධර්‍ම අනිත්‍ය බව දැකීමෙන් අත්හැරීම.
අත්තවාද	පංචස්කන්ධය 'මම' ලෙස ගැනීම -> චතුරාර්ය සත්‍යය තුළින් පමණක් ලෝකය දැකීම.

එක් උපාදානයක් සම්පූර්ණයෙන් අත්හැරීමෙන්, අනෙක් සියල්ල ද ගිලිහී යයි.

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නිදහස් වීම

‘මම’ යන සංකල්පයෙන් නිදහස් වූ විට, අත්දැකීම් මත විෂය සහ වස්තුව ආරෝපණය කිරීමක් සිදු නොවේ.

1 ප්‍රභාස්වර සිත: දුක, දුක හටගැනීම, දුක නැති කිරීම, සහ මාර්ගය යන සත්‍යයන් පැහැදිලිව දකියි.

2 සංස්කාර: සියලු දේ පවතින ආකාරයෙන්ම දකියි.

ආශ්‍රවයන්ගෙන් නිදහස් වූ විට, ‘ජාතිය ක්ෂය විය, බ්‍රහ්මචරියාව සම්පූර්ණ විය, කළ යුතු දේ කර අවසන්ය, මින් මතු භවයක් නැත’ යන ඥානය පහළ වේ.

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